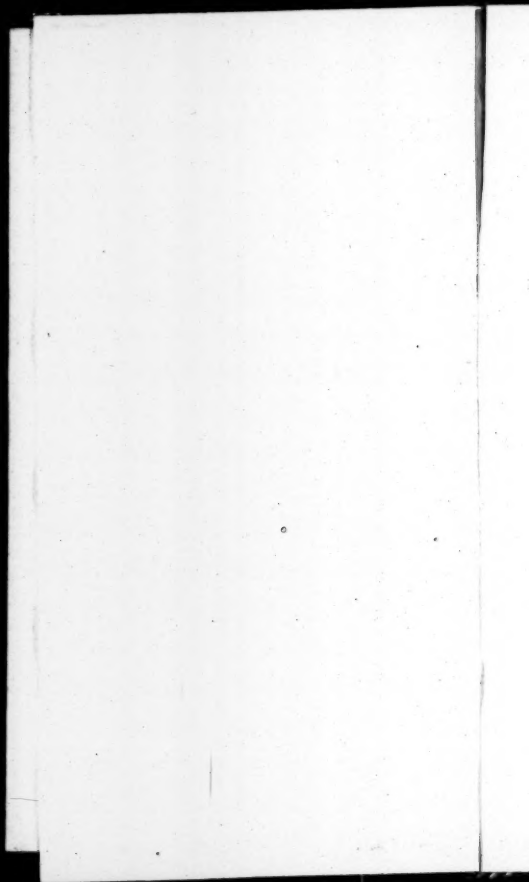


W. Maskell



III. G. C. 47

REV. W. D. PARISH,
THE VICARAGE,
SELMESTON, LEWES.



68 BONAVENTURE. The Miroure of the blessed Life of
our Lorde and Savioure Jesus Christe. (*Without place or date, but
printed abroad, about 1600.*) Sm. 8vo, with upwards of 50 curious
little woodcuts, clean copy, calf neat, 1l. 6s.

gr. et lat., accessere Gul. Xylandri et Frid. Sylburgii annotationes.
Hanovicæ, 1613. Folio, *fine copy, choicely bound in old red morocco*
extra. the Arms of a Cardinal on the sides double the leaves

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THE
MIRRORE
OF THE BLESSED
LIFE OF OVR LORDE
AND SAVIOVR IESVS
CHRISTE.

WRITTEN.

*In latin by the venerable and famous
Doctör Saint Bonauenture.*

NEWLIE.

Set forth in Englishe for the profite
and consolacion of all
deuoute persons.



with Licence.

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Mr. G

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*necūque scripta sunt,
ad nostram doctri-
nam scripta sunt vt
per patientiam &
consolationem scrip-
tura. ū spem habemus*

ROMANS, xv. These be the wordes
of the greate doctoure and holy
Apostle Saynt Paule, confyderynge
that the spiritual liuynge of a Chri-
stian in this worlde, stādeth especy-
ally in hope of the blysse and of the
lyfe that is to come in an other
worlde. And for asmuche as two
thinges principally nourysheth
and strengthneth this hope in man,
that is paciēce in him selfe & good
exsamples of vertu to others, ther-
fore of this haue many holy men
wryten many bokes and to this
purpose cheifly were spoken and
wrought the wordes & dedes of
our lorde Iesu Christ, al the time of
his liuynge here on earthe Therefore
to strengthē vs & cōfort vs in this
hope, spekethe the Apostle the wor-
des afor said to this entent, sayinge

A 2

that

that all thinges that are wryten generally in holy churchē, and spe-
cyallie of our lord Iesu Christ,
they be wryten for our learning
that by pacience & comforte of the
holie scriptures we may haue hope,
that is to saie, of the life and blisse
that is to come in an other worlde.
Hereto accordingly speaketh saint
Austen thus. Goddes sonne tooke
mans nature on him, and in it he
suffred that which belonged to mā,
& was made the medicine of man,
and this medicine is so much that
it can not be conceiued: for there is
no pride, but that it may be healed
throughe the meekenesse of Iesu
Christ: there is no couetousnes
but that it may be healed throughe
his pouertie: there is no wrathe
but that it may be healed throughe
his pacience: no malice but it
may be healed throughe his greate
charitie: and more ouer there is no
sinne or wickednesse but that he
may be defended and kepte from
it, the whiche inwardly loueth
and

and foloweth the blessed wordes
and deedes of Christ, who gaue
himself chieflie for a patterne vn-
to vs in exsample of good liuinge.
Where vpon now bothe men and
women, and euery age and euery
dignitie of this worlde, is stired to
the hope of euerlastinge life. And for
this hope & to this entent was the
holy scripture writtē, as also diuerse
bokes & tretises of deuoute mē, not
onely in latin, but also in englishe
both to mē & womē, & those that be
of simple vnderstāding: Amōge the
which be writē many deuoute me-
ditaciōs of Christs life, more plainly
in certaine partes then is expressed
in the gospell of the foure Euange-
lystes. And as it is said, the deuoute
man and worthy clarke S. Bona-
uenture wrote them to a Religi-
ous woman in latin, the whiche
worke for the fructuous matter
therof mouinge specialy to the loue
of our lorde Iesu Christ, and also
for the playne sence thereof to co-
mō vnderstādyng semeth amonge

A ?

other

other foueraignely edifyenge to
symple people. The whiche as
chyl dren haue neede to be fedde
with mylke of lyght doctryne and
not with sadde meate of greate &
of hyghe contéplacyon, therfore
at the instaunce and prayer of some
deuoute soules, and to the edifyca-
cyon of such men or women is this
drawen out of the forsaide boke, spe-
cyfyenge & declarynge the blyssed
lyfe of our sauyour and redemer
Iesu Chryst written in our English
and vulgare tonge, and put into
such order and method as semeth
to the wryter therof most meete &
edyfenge to them that be but of
symple vnderstandyng and frayle
entendement. Vnto the whiche
symple soules as saynt Bernarde
sayth, contemplacyon of the man-
hode of Christ is more expedient &
more suer than is the hyghe conté-
placyō of the God head. And ther-
fore to hym is princypaly to be set
in mynde the ymage of Christes
Incarnacyon, passion, & resurrec-
tion

tion, so that a symple soule who cannot thynke but on bodyes & bodyly thynges, may haue somewhat accordynge to his affection wherwith he may moue & styre vp his deuocyon. Wherfore it is to be vnderstoode and taken as for a pryncypall & generall rule of dyuerse imagynacions that folowe after in this boke, that the discrybinge of speches, or dedes, of God, of heuen, & of Aungelles, or other ghostly substaunces, be onely written in this maner, & to this intent, that is to say as a deuoute ymagination and liknesse styringe simple soules to the loue of God, & desire of heuenly thinges. For as saynt Gregory saith, therefore is the kingedome of heuen likened to erthely thinges, that by those thinges that be visibler, and that a man naturally knoweth, he may be stired and rauished to loue and desire ghostly inuisibler thinges that he naturally knoweth not. Also saint Iohn saith

that all those thinges that Iesus did were not write in the gospell: wherefore we beinge stirred to deuotion, imagine, and thinke diuers wordes & deedes of him and other the which we finde not expressly written, so that it be not against our faith: And as the holy man S. Gregory and many other greate & notable doctoures saith, that holy scripture may be expounded, declared, & vnderstoode in many & diuers maners and vnto diuers purposes, so that it be not either against faith or good manners. And so what time or in what place in this boke is written, that thus did, or thus spake our lorde Iesus, or other which be spoken of, and is not proued or grounded in the expresse saienges of holy scripture, it is to betaken none otherwise the as a deuoute meditacion, which might be so spoken or so done. And so forasmuche as in this booke be cōteined diuerse imaginaciōs of Christes life, the which life frō the begin-

beginninge to the ending was euer
blessed and without sinne sur-
passinge all the liues of all other
sayntes; & holie mē that euer were;
the which also because it may not
be fully described as the lyues of o-
ther Saintes, but in a maner of lyke-
nes as the ymage of a manes face is
shewed in the myrrour, therefore
as a proper name to this booke it
may be rightly called *The Myrroure of
the blessed lyfe of Iesu Christe*. Fur-
thermore for to speake of the pro-
fitable & good matter of this
booke, the afor sayd Clerke S Bona-
uenture speakynge to the woman
afor ayd in his preface be-
gynneth in this
maner.

Saint Bonaventure.



Monge other ver-
 tuous commendations of the holy
 virgyne Saint Cecilia, it is wryten of
 hir that she bare
 alway the gospell of Christ lodged
 in her breste, that is to saye, the ble-
 ssed life of our lorde and Sauoure
 Iesu Christ as it is wryten in the
 gospell: out of the which, she chose
 certaine partes most deuoute, whe-
 reon she did set hir meditation and
 her thought day and nyght with
 a cleane and holy harte. And when
 she had so fully ouergone all the
 maner of his life she began againe,
 & so with a likeinge & sweete
 ghostly taste shewing in what man-
 ner the gospell of Christ was to be
 loued, she sette and bare it euer in
 the priuitie of her brest. In the same
 maner I counceile thee that thou
 doe For amonge all ghostly exer-
 cises

cises this is most profitable & necessary, & which may bring thee to the highest degree of good livinge which standeth specially in perfitte dispisinge of the worlde, in paciēte suffringe of aduersities & in the encrease & gettinge of vertues. For surely thou shalt neuer finde where a man may so perfittely be taught, first for to stable his harte against the vanities of the worlde, and to strengthen himselfe amonge his tribulacions and aduersities, and furthermore to be kepte frō vices and to obtaine all maner of vertues, as in blessed life of our lorde Iesu Christe, the whiche was euer without defaulte moste perfitte. Fyrste Isaie, that that blisled life of our lorde Iesu Christ stablisheth the soule and the harte against vanities & deceuable pleasures of the worlde, this is shewed openly in the blessed virgine St. Cecilye before named, when she filled so fully her harte of the life of Christ, that the vanities of the

worlde might not enter in to her. For in all the greate pōpe of wed-
dinge where so many vanities be
vsed, when the organs blewe and
songe, she sette her heart stedfastly
in God, euer praying and sayinge
*Lorde is my harte, and my body cleane
and not defiled, so that I be not confoun-
ded.* Secondlie whence is it that
Martirs haue such great strengthe
against diuers tormentes, but
as saint Bernarde saith in that
they sett all their hartes and
deuocion in the passion and in
the woundes of Christ: for what
time the martir standeth with
his bodyall to rent and neuerthe-
lesse is gladd & Ioyfull in all
his paine, where trowe you is then
his soule & his heart, surelie in the
woundes of Iesu, yea the woundes
not closed but open & wyde to
enter in, for elles he sholde fee-
le the harde payne & not be able to en-
dure the torment, but soone faine &
denie God And not onely martyrs
but also confessoires virgines &
all

all that liue righteously despisinge
the worlde in many trybulacions,
infyrmities, and deedes of penāce,
both keepinge their paciēce, and
also moreouer therwith be Ioye-
full & gladde in soule, as we see ful
often: and why so but for that their
hartes be moſte properly fixed in
Chriſt by deuoute meditaciō of his
blessed life. As to the Third point,
that it kepeth fro vices & diſpoſeth
ſoueraignly to the getinge of vertues
appeareth wel; in that the perfectiō
of all vertues is founde in Chriſtes
B. life. For where ſhalt thou finde ſo
open exſample and doctrine of ſo-
ueraigne charitie, of perſite pouer-
tie, of proſoude mekenesse, of paci-
ence & other vertues, as in the
blessed life of Ieſu Chriſt? Here of
ſaith ſaint Bernarde: That he
trauaileth in vaine aboute the get-
tinge of vertues, who ſo hopeth
to finde them any where but in
the Lorde of vertues, whoſe life is
the miroure of temperaunce, &
of all other vertues. Loe here the
greate

Vpon
the can-
ſer. 22.

greate comferte and ghostly profite in deuoute contemplacion of Christes blessed body: wherfore thou that coueytest to feele truly, the fruyte of this presente booke thou must with all thy thoughte & thynce entent procure thee in thy soule preset to those thinges that be here written, said, or done of our lorde Iesu. And that earnestly and respectiuely as thoughe thou heardest the with thy bodily eares or sawest them doone with thy bodily eyes, puttinge away for the time, and leuinge all other occupacions and busines. And though it so be that the beginninge of the mater of this booke which is the blessed life of Iesu Christe be at his Incarnacion, neuertheles we may first deuoutly imagin and thinke somethinges done before touchinge God and his Aungelles in heauen, & also concerninge the blessed virgin our lady saint Marie in the earthe, of the whiche we are to beginne. And
for

for asmuch as this boke is deuied
& parted into seuerall chapters, after
the seuerall actes of our Sauour,
therefore euery daye one parte or
other therof is to be had in cōtēpla-
ciō of them that haue therto desire
and deuocion. Wherefore the en-
trance & begining of this ghostly
worke telleth first of the deuote in-
staunce and desire of the holy Aun-
gelles in heuen for mans restoringe
& his saluacion, to stire man amōge
other thinges that dave specially to
worship thē as holy Church in the
same pointe specially doth put vs in
minde of them. Also not onely the
mater of this booke is both pertinēt
& proffitable to be had in contem-
placion of them that will or maye,
but also it belongeth to the tymes
of the yeaere, as in Aduēt to reade &
deuoutly haue in minde frō the be-
ginninge vnto the Natiuite of our
lorde Iesus. And therof after
in the holy feast of Chistmasse, and
so forthe of other matters as holy
Church maketh mention of them
in each

16 *The Preface of S. Bonauen.*

in time of the yeare, Finally who
so readeth or heareth this booke,
feeling any ghostly sweetnesse of
grace there by, pray yee of charitie
specially for the author and the
drawer out therof as is written here
in englishe to the profite of the
simple and deuoute soules as it was
saide before. And thus endeth the
preface, & after foloweth
the contemplacion of the
life of Christ the first
part, and the first
chapter,





*A deuoute meditation of the greate
counseil in heauē for the redōringe
of man & his saluacyon.*

The 1. Chapter.



After the tyme that
man was exiled out
of the highe citie
of heauen by the
right iudgment of
almighty

mighty God soueraine kinge therof
 for his trespas and his sinne, & so
 wretchedly lay in prison, and was
 helde in the bandes of that tirant
 the deuill of hell, that none might
 come againe to that blessed Citie
 the space of fise thousande yeare
 and more All the blessed spirites of
 heauen desiringe the restoringe of
 their companie that was fallen
 downe with Lucifer, had great cō-
 passiō of so lōge miserie of mā who
 was made for theyr reparacion, &
 praied often for his restoringe. But
 specially & with more instaunce
 when the time of grace was come.
 what tyme as we may deuoutly
 imagin, al the blisfed cōpany of
 Aūgels gathered together with one
 wil & soueraine deuociō fell down
 prostrate before the throne of al-
 mighty God kinge of heauen, and
 Gabriel to whom as saint Bernarde
 saith was made special reuelaciō of
 Christes Incarnation, in all their
 names said in this maner. Almighty
 lorde it liked your high maiesty of
 your

Præfa-
 tio Ga-
 brielis.

your endlesse goodnes to make of
nought that noble and reasonable
creature man for our comfort and
consolation, that of him sholde be
made the restoringe of our false
company Lucifer and his felowes
who fell downe frō vs by apostasy,
so that he sholde dwell here in this
blissed place with vs, louinge and
worshippinge you without ende.
But lo good lorde now all they
perishe & none is saued. Also in so
many thousand yeare passed we see
none of them all here. Our enemies
haue the victory & of them our
parte is not restored, but the prison
of hell continually filled: wherein
it seemeth o lorde as if you hadde
created them only to perdition:
which althoughe it be done after
your righteousnes, neuertheles
lord it is now time of mercy: haue
in minde that yee made them after
your owne likenes, and though
their fore fathers folishly & wret-
chedly brake your holy comman-
dement, neuertheles your mercy is
aboue

about al your workes wherfore
their eies be set vpon you as on
their lordes handes tyll yee haue
mercy on them and helpe them
with a spedie and a wholesome
remedy.

*Of the difficulty which arose betwixt
the four sisters Mercie &
Truth, Peace &
Righteousnes.*

Here with beganne a maner
of alteracion & disputation
betwene the foure kinges daugh-
ters that isto say. Mercy and Truth
Peace & Righteousnesse . Of the
whiche foure Mercy & Peace ac-
cordinge to the Aungells praier
aforesaid were fauourable to māns
restoringe . But the other two
sisters Truth , and Righteousnes
gainesaid the same. As saint Ber-
narde by deuoute meditacion ma-
keth hereof a processe faire & lon-
ge: but to talke therof shortly as to
our purpose at this time tho some-
what

S. Ber.
in his
ser. of
the An-
nuncia-
tion.

what in other maner and in other
wordes; we may imagine & thinke
thus First Mercy and Peace knee-
linge before their father kinge and
lorde of heauen by the prophetes
wordes Dauid said thus: *Lorde wilt
thou cast a waie from thee man kinde
without ende, or hast thou forgotten
to doe mercy for euer.* & this they re-
heard ofte Then our Lorde said,
call forth your other two sisters
the which yee see ageinst you. &
let vs see also what they wil say
here to: & they were called and
came all together. Mercy began &
said in this wise. My father of mercy
it was your will euer without ende
among your other daughters my
sisters to giue me that prerogatiue
about all other your workes,
that I shoulde not onlie reigne
here with you in heauen, but also
that the earthe sholde be replenish-
ed with me in so much, that
who so would truely & stedfastly
aske my helpe in any misery he
shoulde without fayle finde suc-
cour

Nun-
quid in
eter-
num
proji-
cit De-
us.

Miseri-
cordia
eius
super
omnia
opera
eius.

succour & helpe through the mediation of me. But now lo my dere father that worthy parte of earth & your noble creature man in his greate wretchednes & exile so lōge time, crieth cōtinually & asketh after my helpe & the time is now come in the which vnlesse yee helpe him & saue him I leese my name. Here againste the other sister Truth said yeknowe wel my father most true God that I am beginninge of your wordes, & after ye made man in so greate worthines yee wedded me to him on that condicion, that what time he shoulde breake your law he & all that come of him sholde leese heauen & be damned to the dethe. wherefore he forsooke me & betoke him to your enemy and mine the father of lyeinge, witnesse my sister Righteousnes. wherefore I perishe and loose my name vnlesse he haue death as he hath deserued. Then bespake Righteousnes Righteous lordethou haste made me gouernoure of thy dome euerlastinge
with

with out ende, and also my sister
Truthe teacher of thy lawe, &
though it so be that our sister
Mercy bestired of pytie & of zeale
for mannes salualcion, neuerthe-
lesse in that she wolde saue him
that hath so greatly offended a-
gainste you and vs, without dewe
satisfaction, she wolde destroye vs
bothe her sisters, that is to saye
Truthe & Righteousnes, & ouer-
throwe our name. Herewith the
fourthe sister came forthe that is
to say Peace, and first soberly bla-
minge her sisters for their contra-
rious wordes, & their strif, said to
them thus; knowe yee not well si-
sters that our father hath ordeined
& made his place onely there as
I am & that I may not abide nor
dwel there as is strif & discension,
that it is not semely but fully con-
trary to be amonge vertues, wher-
fore if yee cease not of this strife
& be accorded I must forsake you
& my father also. lo here is a greate
controuerfy betwene these foure
daughters

In pace
factus
est lo-
cuseius

Pater
omne
iudiciū
dedit
Filio.

doughters of our lorde, & so greate reasons, that it was not seene how that in mannes saluacion Mercy, and Truth, Peace & Righteousnes might fully be kepte & accorded together. Then bid the father of heauen that forasmuche as he had geuen all his iudgmēt to his deare Sōnes soueraigne wisdome kinge euerlastinge with him in one godhead, that these foure daughters should go to him, to determine this question & to giue sentence thereon. & when the kinges soueraigne wisdome had wrote the sentence in maner followinge, he tooke it to his Chaūcelor Reason to reade it in his name saienge in these wordes. This daughter Truthe saith that she perissheth & leeseeth her name vnlesse man die the death as he hath deserued, and with her accordeth her sister Righteousnes. And on the other side Mercy saith that she perissheth and leseth hir name, if man haue not mercy & be saued, & there with accordeth the fourth sister
Peace,

Peace: wherfore to accomode al these together, and for a finall Iudgement in this matter; Let there be one founde out that is innocent and with out all sinne, and that may and will of charitie, suffer death for mans redemption, and then haue they all that which they aske and desire. For death can no longer detaine him that is with out sinne, and so by that innocent deathe, he shall conquer and ouercome death, makeinge in him a way thoroughe the which man may passe and be saued.

Iudiciū
Regis.

Mors
intrauit
perpeccatum.

In this noble sentence all the Courte of heauen wondringe and commendinge the soueraigne wisdom of the kinge, gladlie yealded their assentes hereunto: but furthermore they asked among them selues, where that one might be founde that should fulfill and doe this greate deede of charitie. And then Mercie tooke with hir Reason, and firste sought amoung all the orders of Angelles in Heauen, to

B

see

see whether any of them were able to doe this blessed deede, but there was none. Also Truth sought from heauen to the Clowdes beneath, whether there were any creature that might performe it, and they were all vnable. Righteousnes went downe to Earthe amonge the highe Hilles, and into the deepe pitt of Helle, to see whether there were any that might vndertake this good and innocent deede, but there was none to be founde cleane of sinne, no not

Nō est
qui fa-
ciat bo-
num,
non vs-
que ad
vltimū.

the Infante or babe that was new-lye borne. And so she retourned and went vp againe to hir sisters, tellinge them that mankinde had forfeitted and coulde not be redeemed, for that none was to be founde sufficient and able to doe that good deede, and to fulfill and satisie the sentence of the Kinge. Wherefore they were all full sorie and heuie that they could not finde that one that they desired. Then said that worchie sister

sister Peace: wote you not well
 my sisters, that the holie Prophet
 who in his prophecie said that
There is none that may doe good yet
 afterwarde he putteth to these
 wordes and saith farther *untill it*
come to one. Wherefore let vs con-
 sider who is this one, for perhapps
 it may euen be he, that gaue the
 afore said sentence on mans sal-
 uacion, wherefore let vs humblie
 pray and beseeche him that he
 will helpe and fulfil it indeede:
 for to him only it should seeme
 the Prophet speaketh in the same
 psalme sayinge, *Lorde thou shalt*
saue mankinde accordinge to thy great
mercie. But then there was a Homi-
nes &
iumen-
ta sal-
uabis
domi-
ne
 great question committed to
 the Chancellor, for to consider
 which person of the B. Trinitie
 the Father, the Sonne, and Holie
 Ghoste one God, should become
 man and performe this mercifull
 deepe: who answered incontinent-
 lie, that forasmuch as the person
 of the Father was properlie full

of dread & mightynes: And the person of the Sonne full of wisdom of and wittines: And the person the Holie Ghoste altogether benignitie and gentelnes: that the seconde person of the Trinitie seemed molte fitt and conuenient: as where by the aforesaid sisters might the better be accorded, the aptest remedie for mans redemption provided, and most necessarie cōqueste against the diuell decreed. For as touchinge the firste, if the person of the Father shoulde doe this deede, because he is molte dreadfull and puissant, Mercie and Peace mighte somewhat feare that he were not fullie fauourable to them. And on the other side, for the soueraigne benignitie & goodness of the Holie Ghoste, Truth and Righteousnes mighte dout of not full satisfaction, but of to much mercie. wherfore as the best and meetest meanes to satisfie both parties, the person of the Sonne is molte conuenient to performe
this

this deede, in regarde of his soue-
raigne witt and wisdome. As also
it is the most requisite remedie for
mans restitution : forasmuche as
he trangressing by vnwittines and
follie, that satisfaction should be
made for him by the mooste perfect
wisdome, who is the Sonne. And
that as he firste fell vnto death
by the false worde of the Diuell,
so he should be raised againe to
life by the true worde of God. And
as the Diuell first conquered man
by his crafte and subiltie, it was
meete he should be vanquished by
truthe and veritie. And when this
worthie sentence and verditt was
giuen, the Father said it was his
will it should be so, the Sonne
likewise gaue his assent thereunto,
& the Holie Ghoste said he would
also concurre thereto And then
all the Spirites of heauen, fell
downe and humblie thanked the
holie Trinitie: The four sisters a-
foresaid, kissed eache other and
were accorded : and so was ful-

filled that which the Prophet
Dauid hath saied, *Mercie and Trueth
met Loue together, Righteousnes and
Peace haue kissed eache other.*

And thus was ended and
concluded the greate councell in
heauen, for the restoringe of man
and his saluacion: the which
processe is to be taken onlie as a
deuout imaginacion stirring
man principallie to the loue of
God for his greate mercie and
endles goodnes towards him.
Also to honoure and worship the
Blessed Angelles of heauen, for
their good will to man, and fer-
uent desier of his redemption.
Finally to moue vs to loue vertu
and to hate sinne which brought
vs to so great miserie & calamitie.
And thus much and in this man-
ner may be thoughte by deuoute
contemplacion of that which
passed and was done aboue in
heauen before the Incarnation of
our Lorde Iesu. Now goe we
downe to earth and thinke we
how

The life of Christ.

31

how it stooode with his blessed
mother Marie, and what was
hir manner of life here
before the Incarna-
tion of Iesus
Christ

B 4



*Of the manner of life of the glorious
Virgin Marie before the Incar-
nation of our Lord Iesu.*

The 2. Chapter.

AS it is written in the life of
our Ladie Saint Marie, whē
she was three yeare olde she was of-
fered vp in the Tēple by hir father
and

and mother perpetuallie to serue
almightie God: where she abode
and remained vntill the fourte-
enthe yeare of hir age And what
she did, and how she liued there
during that time, is shewed vnto
vs by the reuelacions made of hir
vnto a deuoute woman, who as
is supposed was Saint Elizabeth:
In the which reuelacions are con-
tained amongste other thinges,
that our Ladie toulde to the same
woman, and said in this manner.
When my father and my mother
leste me in the Temple, I purposed
stedfastlie in my harte to haue Al-
mightie God vnto my father and
with manie and often sightes, and
with feruent and greate deuocion,
I bethoughte me what I mighte
doe most acceptable and pleasinge
to almighty God, that he mighte
vouchsafe to endewe me with his
holie grace. And daylie I was
taughte, and my selfe studied and
laboured to learne the lawe of my
lorde God. In the which lawe of

Propo-
situm
Mariz

all the preceptes and commandements principallie I kepte three in my harte. The firste is, Thou shalt loue thy lorde thy god with all thy harte, with all thy soule, and with all thy strength. The second is Thou shalt loue thy neighbour as thy selfe. And the thirde is, Thou shalt hate Satan thine enemye. These I kepte trulie in my harte; for no soule can haue perfect vertu vnlesse it trulie loue almighty God, for of this loue cometh all plentie of grace, and after it is receiued, yet will it not longe abide in that soule which doth not strongelie resiste and hate his enemies, that is to say all manner of sinnes and vices. Wherefore he that will haue the grace of God and keepe it, it is requisite that he dispose and ordaine his harte both to this loue, and also to this holie hate. Therefore I rose vp alwaies at midnichte, and went and presented my selfe before the Aul- of the Temple, and there with
all

all the seruoure and affection that possiblilie I coulde, I asked the grace of almightie God, both to keepe those three precepts and all other his holie commandments. First and chieflie I asked his grace thoroughe the which I might fulfill the aforesaid commandement of loue, that is to say to loue him withall my harte. Secondlie that I might euer loue my neighbour accordinge to his holie will and pleasure, and that he woulde make me to loue all that which he loueth. Thirdliethat he woulde geue me grace to hate and eschewe all things which he hateth. Fourthlie I asked meekenes, patience, benignitie and sweetenes, and all other vertues, by the which I might be euer gracious and pleasinge before Gods sight. Fiftlie I made my petition to almightie God that it would please him to let me see the time in the which that blessed mayden should be

borne that should conceiue and beare the Sonne of God; and that he would keepe myne eies that I might see hir, myne eares that I might heare hir speake, my touge and lippes that I might prayse hir, my handes that I might serue hir, my feete that I might goe to doe hir busines, and profounde humilitie and meeknes with the which I might honoure and worship Gods holie Sonne in hir lappe. Sixtlye I asked grace alwayes to be obedient to the commandements of the Bishop of the Temple. And lastlye I besought of God to preferue and keepe all his people in his holie seruice.

X When the aforesaid seruant of Christ had heard all these wordes which our Ladie had recited, she answered vnto hir and said. Ah swete ladie and were not yee your selfe full both of grace and vertue? To which the blessed maiden Marie answered againe; knowe you indeede for certaine that I
holdo

holde my selfe as moſte guiltie,
moſte abiecte, and moſte vnwor-
thie of the grace of God: and mo-
reouer the grace which it pleaſed
him to giue me, I dailie laboured
to preſerue by continuall praier,
ardent deſire, and profounde de-
uocion; with many teares, and
much affliction, euer ſpeakinge,
thinkeinge, and doinge, in all that
I was able, that which was plea-
ſinge vnto him, that ſo I mighte
hold faſte and keepe the holie grace
thoroughe the which I was firſte
ſanctified in my mothers wombe.
Thus much is contained in the
aforeſaid reuelacions.

Furthermore Saint Iherom wri-
tinge of hir life ſaith in this man-
ner: that the bleſſed mayden Marie
ordeined to hir ſelfe this manner
of rule in liuinge. That from the
morninge vnto the third hower
of the day, ſhe gaue hir ſelfe who-
lie to prayer, And from the third
hower vnto noone ſhe exerciſed
hir ſelfe in hir weauinge worke.
And

And from noone she wēt not from
hir praiers vntill the Angell of God
came and appeared vnto hir, of
whose hand she receiued food for
hir bodilie sustenance. And that
she was founde in watchfullnes
the firste, in the wisdome of Gods
lawe moste prudent, in all meeke-
nes moste lowlie, in the hymmes
and psalmes of Dauid moste skilfull
and readie, in charitie moste gra-
cious, in puritie most cleane,
and in all vertu moste perfitt. She
was sad and inuariale so far
foorth as that there was none that
euer sawe hir angrie. Al hir speeche
was so full of grace that God was
knownen by hir tounge. She was
continualle dwellinge in prayer
and in the loue of Gods lawe, and
all waies busie aboute hir fellowes
that none of them should offend
or sinne in any thinge, and that
none of them should laughe dis-
solutely, or trespas one an other
thoroughe pride or any other
euill example. Euermore with
out

out ceasinge she failed not to praise God. And leaste perchance by any greetinge or praisinge of others, she should be letted from the loue of God, when any man did salute hir she answered againe *Deo gratias.* that is to say, *Thankes be to God.* Wherefore of hir it came first that when holiemen be saluted of others, they answer againe *Deo gratias* as she answered. She was fedd of the meate which she tooke at the handes of the Angell, & the meate which she tooke of the Bishop of the Temple, she gaue the same vnto the poore. Euery day Gods holie Angell spake with hir: and as if she had beene his deare sister or mother, so he serued hir and was obedient vnto hir. Thus much saith Saint Hierom of hir life.

Furthermore in hir fourteene yeare of hir age the blessed maiden Marie was wedded vnto Iosephe by reuelacion from God; and then

then went she home againe to Nazareth, as it is written in the historie of hir natiuitie. But thus much at this time sufficeth to haue in minde and in contemplacion those thinges that befell before the Incarnation of Christ, the which who so will deuoutlie thinke vpo, and followe vertuoullie in deede, he shall finde them full of Ghostlie fruite and consolacion. Now
beginne we to speake of the
Incarnation of our
lorde Iesu.



*Of the Incarnation of our lord Iesu : of
the Anunciation: and of the greetinge
Aue Maria.*

The 3. Chapter.

VVHen the fullnes of the
time of grace was come,
in the which the highe Trinitie
had ordayned to redeeme man-
kinde

kinde who was condemned for the former sinne of Adam, moued thereunto vpon his greate mercie and the speciall charitie that he had to mankinde, and also by the prayers and instance of all the blessed Spirites of heauen: After that the blessed maydem Marie wedded to Iosephe was gone home to Nazareth, the Father of heauen called vnto him the Archangell Gabriell and said to him in this maner. Goe you to our deare daughter Marie the spouse of Iosephe, who aboue all the creatures vpon earth is moste deare vnto vs, and say vnto hir that my blessed Sonne hath conuerted hir shape and beautie and chosen hir to be his mother, and therfore pray hir that she accept and receiue him willinglie, for by hir I haue ordained the saluacion and redemption of mankinde, and I will now forgett and forgiue all the former sinnes and offences that euer haue beene

beene done and committed against me.

Now take good heede and imagine in thy harte as if thou were present in the sighte of that blessed Lorde, with how greate benignitie and gladnes he speaketh these wordes. And on the other side how the Angell Gabriell with a smilinge and cheerefull countenance, kneelinge, and with dreade reuerentlie bowinge receiueth this message of his Lorde. And anon Gabriell risinge vp ioyfull and iocunde tooke his flight from heauen vnto the earth, and in a moment he was in mans likenes before the virgin Marie, who at that time was enclosed or retie-red aparte into hir preuie chamber, and in hir prayers or meditations, peraduenture readinge the prophecie of Isaye touchinge our Lordes Incarnation. And yet as swiftlie and as speedelie he flew his Lorde was come

come before him, and there he founde all the holie Trinitie together. For thou shalt vnderstand that this blessed Incarnation was the higheworke of the holie Trinitie, notwithstandinge that onlie the person of the Sonne was Incarnate and became man.

But now beware that thou erre not in thy imaginacion of God and of the holie Trinitie, supposinge that these three persōs, the Father, the Sonne, and holie Ghoſte be like vnto three earthlie mē which thou behouldest with thy bodily eies: no it is not so in this spirituall substance of the holie Trinitie, for these three persons be but one only God, and yet is none of these three persons that the other is: which point thou canst not vnderstand by any humaine reason, nor fullie conceiue it with thy bodilie senses. And therfore take here a generall lesson in this matter; which is, allwaies when thou hearest or thinkest of the holie Trinitie, of
the

the Godhead, or of celestiall creatures, as Angells, or Soules, the which thou canst not behoulde in their proper beinge with thy bodelie eies, nor feele with thy bodely wittes or senses, studie not to see to far into that matter, busie not thy selfe therewith as if thou wouldest apprehend the same by bodily reason, for it will not be whilst we liue here on earthe in this fraile & mortall bodie. and therefore when thou hearest any matter of faith which exceedeth thy naturall reason, beleeue steadfastlie that it is so as holie Church teacheth and goe no further. And so thou shalt doe in this highe misterie of the Incarnation namely, that the seconde person in Trinitie Gods Sonne of heauen, came into the earth and tooke fleshe and blood of the blessed virgin Marie and so became man, and yet neuer was he departed from the Father or the holie Ghoste, in his Godhead, but euer was remain-

mayninge stil one very God with them in heauen.

But now to retorne to our purpose of the Incarnation aforesaid, imagine as if thou wert present in the preuie chamber of our blessed Ladie, where the holie Trinitie is also present with the Angell Gabriell. O lorde what a house is that, where such guesstes be, and such thinges be done: for thoughe that the holie Trinitie be euerie where by presece of his Godhead, yet neuertheles thou maiest thinke and vnderstand, that he is there in a more speciall maner by reason of this highe and noble worke of the Incarnation.

Gabriell that entred into Mariess chamber, which was locked from men, but not from Angells as saith Saint Barnarde, kneelinge with great reuerence, began his message in this maner sayinge. *Haile Marie ful of grace our Lorde is with thee (blessed art thou above all women.* Marie then hearingge this mes-

message and this new maner of salutation which she neuer heard before, was astonied and abashed and answered not, but thoughte with hir selfe what newe maner of greetinge this should be. She was not abashed or troubled by any vicyous or sinfull cogitation, nor yet agaste at his presence, for she was well acquainted with the presence of Angelles, and with, the frequent and daily sight of them; but as the holy gospell saith she was astonished at his wordes, and straunge manner of greetinge, neuer hauinge vsed such wordes as these at any time vnto hir, nor neuer wonte before to salute hir in that order. And for as much as in that salutation she sawe hir selfe commended and praised in three such great and excellent thinges; in that she was perfectlie meeke, she coulde not but be abashed in that highe greet nge: for she was there commended, that she was full of
grace;

grace; that our Lorde was with hir: and that she was moſte bleſſed aboue all other women. And becauſe that the perfect meeke may not heare his owne praiſe and commendacion with out ſome grieſe and abaſhement, therefore was ſhe abaſhed with a modeſt ſhametaſtnes, and beſides aſtoniſhed with feare and dread. For althoughe ſhe mighte ſuppoſe the Angell ſaid true, neuertheles ſhe feared his wordes, for ſuch as are perfectlie meeke haue the propertie, that they reward not their owne vertues, but rather fix their eies vpon their defaultes, reputinge in them ſelues a great vertu for litle, & a litle default for great: and ſo our Ladie both meeke and humble, baſhfull and fearefull held hir peace for awhile and answered nothinge.

Here maiest thou learne and take exſample of our Ladie, firſte to loue ſolitarines, deuoute praier, and ſequeſtracion from the companie

panie of men, that thou maiest be worthie the presence of Angells. And furthermore to learne of hir this rule of discreete wisdom: which is firste to heare and to pause before thou speake, for silence is a full greate and a proffitable vertu. For our Ladie heard firste the Angell speake twice, before she would make him answere once, and therefore it is a moste vnseemelie thinge, and a great reproofe to a maiden or virgin, especially religious, to be noted for a tatlinge, or talkatiue person.

Now accordinge to the gospell, the Angell behoulding hir countenance and perceiuinge the cause of hir feare and abasement, spake vnto hir verie thoughtes, calling hir more familiarlie by hir name, and sayinge. Feare not Marie, and be thou not apaled at the praises where with I salute thee, for thou art not onlie full of grace in thy selfe, but also thou halte founde especiall grace before God, and

C

haste

haste moreouer recovered grace for all mankinde. For lo thou shalt conceiue and beare a sonne, and thou shalt call his name Iesus which signifieth a Sauour, for he shall saue and redeeme all those that truly hope and beleue in him. And furthermore the Angell began to speake in the praise of the childe Iesus, how he should be great, not in temporall lordship or worldlie dignitie, for that he should vtterlie forsake, but how he should be great God and man, a great Prophet in workinge of miracles, a great doctour in preaching and teaching, and a victorious conquerour ouer the deuill, and therefore should be called the Sonne of the moste highe God, who shal geue him the seate of Dauid his father, and he shal reigne in the house of Iacob for euer, and of his kingdome shall be no end.

When the Angell had toulde the condicions and worthines of
the

the childe Iesus to that meeke
maiden Marie that thus was cho-
sen to be his mother: then spake
she to the Angell not fearing his
wordes, nether acknowledging,
nor forsakeing the praises of his
former greetinge, nor yet sus-
pectinge or doutinge of hir con-
ceiuinge, but willinge to be cer-
tified more plainlie of that which
she feared moste, which was that
she should loose hir virginitie, she
asked of the Angell the maner of
hir Conception sayinge in these
wordes: How may this be done
sith I know no man? and haue
vowed to my Lorde God perpe-
tually to keepe me chaste and ne-
uer to touch any person? And then
the Angell answered and saied
vnto hir that this thinge shall be
done by the workinge and power
of the holie Ghoste that shall come
vpon thee from aboue and tho-
roughe his vertu who is of all other
the highest, thou shalt conceiue,
sauinge and preserving thy maid-

enhead and virginitie; and therefore the holy thinge that shal be borne of thee, shal be named the Sonne of God. And furthermore the Angell saied. Lo also Elizabeth thy cosen who is olde and hath remained longe time barraine, hath now conceived a childe for six monethes paste, for there shall nothinge be impossible with God.

Ber-
ard. Now take here good heede and haue in minde how first, all the glorious Trinitie is there abidinge the finall answer of the moste blessed virgin Marie, behouldinge and obseruinge hir modest semblance, hir demure maners, and hir wise answeres. Secondlie how all the blessed Spirites of heauen, all the holie men vpon the earth, and all the chosen soules that were that time in hell, as Adam, Noe, Abraham, Daud and others, all which greatlie desired hir humble assent, in the which consisted and stood the saluacion of all mankinde. And also how the Angell Gabriell

briell standinge and enclininge
with reuerence before his Ladie,
with mild countenance and be-
hauour abideth the answere of
his message. And on the other side
behoulde how the blessed virgin
stoode sadly with feare, meekenes,
and greate aduisement: voide of
pride and vaine glorie, not with-
standinge all the extraordinarie
praises which were geuen hir by
the Angel, For those moste soue-
raine gistes of grace which she
heard geuen vnto hir that neuer
were geuen to creature before, she
wholy attributed to the grace of
God.

Here thou maiest learne by the
exsample of the holie virgin to be
shamefast and bashfull, meeke
and modest: for with out these
vertues maydenhoode or virgini-
tie is but litle worthe: and as S.
Bernard saith virginie is a faire
vertu, but meekenes is more ne-
cessarie, for thou maiest be saued
with out the former, but with

S. Ber-
nard.

out the other which is meeknes
thou canst not be saued, in somuch
that I dare boldly affirme, that
with out meeknes the virginite
of Sainte Marie had not beene
pleasinge to almightie God, & that
had she not beene humble & mee-
ke, the holy Ghoste had not rested
vpon hir, thus saith S. Bernard.

At the laste as the holie gospell
declareth, the milde maiden Marie
when aduisedlie she had cōsidered
and pondered the wordes of the
Angell humbly resigned hir selfe,
and gaue hir consent in maner fol-
lowinge, as it is written in hir
reuelacions. She kneeled downe
with exceedinge great deuocion,
and liftinge vp hir handes, and eies
to heauen, she saied in this maner.

Luc. i. *Lo heere the hand maide and seruante of
my Lorde, be it vnto me accordinge to
thy worde.* And so in this meeke and
lowlie answere of our Ladie, thou
hast exsample of hir great meeke-
nes, as thou hadest in the begin-
ninge of hir great silence: for be-
houlde

houlde she is chosen Gods blessed mother, and the Angell affirmeth hir to be full of grace, & yet she nameth hir selfe to be his hádmaide: And no wonder, for as. S. Bernard saith, meekenes is euer wōte to be fellowe with the grace of God. But this meekenes of hirs was exceedinge greate; for as he saith, it is not much the praise of meekenes in such as are placed in abiection, but it is a singular vertu and seldom scene, meekenes in such as are in highe dignitie & estimatiō.

S. Bernard.

Finallie, as soone as she had geue hir answerē, the Sonne of God forth with entred in to hir blessed wombe, and thoroughe the omnipotent power and workinge of the holy Ghoste, of verie fleashe and bloode taken of hir body, was immediately made man: neuertheles full litle in quantitie, for after he waxed and encreased bigger and bigger as naturallie other children doe: Yet at the firste he was both perfect God and perfect Man, al-

together as wife and as mightie as he is now at this present..

And when this was done Gabriell kneelinge downe before our Ladie reuerencing hir, curteously tooke his leaue of hir with a deuout and lowly bowinge to the earth before hir: and so vanisheth away from hir with a swift flighte vp to heauen againe, tellinge and certifienge the whole courte of heauen of the dispatch and happie accomplishment of his embassage and of all that which hapned in earthe beneathe. And then was there a new and ioyfull feaste in heauen, full of much mirthe and solemnitie.

Afterward our blessed Ladie filled and enflamed with the fire of the holie Ghoste, and more burninge in the loue of God then euer she was before, perceiuinge and feelinge that she had conceiued, kneeled downe and thanked God of that greate gifte, meekely beseechinge him, and deuout-

deuoutlie prayinge, that he woulde send hir grace and-teache hir so, as all that was to come, and to be to done about his blessed Sonne, that she might fulfill and performe it with out defaulte.

Take good heedenow and vnderstand how worthie this feaste and this solemnitie is, rendringe thy hartie thanks vnto God, and hauinge much internall mirthe and consolacion in thy soule, for such was neuer heard of before: for this is the greate solemnitie of all the holie Trinitie, the Father, the Sonne, and holie Ghoste, by whom this soueraigne deede of the Incarnacion was fullie perfitted. This also is a speciall feaste of our Ladie saint Marie the which as this day was cho sen of God the Father to be his moste dearebeloued daughter, and of God the Sonne to be his milde and blessed mother, and of God the holie Ghoste to be his amiable and tender spouse. This day is also a day of

speciall solemnitie to all the blessed Angells of heauen: for this day was begonne the restoringe of their companie that fell from heauen by the sinne of Lucifer. But principally this day oughte to be kept an highe feaste and speciall solemnitie by all mankinde: for this day was he greatly worshiped and highlie exalted, in that his nature was inseperably vnited and knit to the godhead in Christ without departinge. And this day begā the healthe of mankinde and his reconciliation into the fauoure of almightie God For vntill this time God was wroth and displeased with him for the sinne and trespass of his forefathers, but from this time forth he will no longer be offended with man, seeinge his deere Sonne become man for mā's redemption: where vpon this day is properlie called the plentie of the time of grace to man: and therefore this day oughte euer to be had in minde both of man and
woman.

woman.

Also this day was man created to the image and likenes of God and sett in that ioyfull place of Paradise there to haue liued euer with out death. And as in this day the first man Adam by the fruite of the tree deformed in him the image of God, was exiled out of that ioyfull place, and was condemned to death euerlastingly; so on this day the second Adam Iesu Christ both God and man, reformed this image in his Incarnation, and afterwarde by vertue of the blessed fruite of his body hanging vpon the tree of the crosse, herestored man to his fauour againe and to life euerlasting.

Finally as on this day the first woman Eue thorough her presumption and pride consenting to the serpent, was cause of mans damnation; so on this day the blessed maiden Marie thorough her meekenes beleuing the wordes of the Angell, was cause of mans sal-
C 6uacion.

uacion. And so on this day all men
haue matter to moue them, both
to great ioy, and so great sorrowe:
to great ioy, for the soueraigne
goodnes and mercie Gofod so lar-
gelie extended vnto thé: to greate
sorrow, for their sinne and vnkin-
denes done vnto God in recom-
pence of so sundrie blessings and
manifold fauours receiued of him.
And thus endeth the contempla-
cion of this day, and of this blessed
feaste of Christes Incarnacion,
and of our B. Ladies An-
nunciation, and of that
happie greeting
Aue Maria.



How our blessed Ladie went to visite
Saint Elizabeth.

The 4. Chapter.

After the processe of the In-
carnation of our Lorde Iesu
was accomplished, the blessed
mariage beinge fill in

minde the wordes of the Angell touchinge hir cosen Elizabeth she purposed to goe visite hir, and to praise and thanke almightie God with hir. And so accompanied with hir spouse saint Iosephe, she tooke hir iorney from Nazareth to hir house besides Ierusalem, which is the distance of seauentie foure miles or there about. She taried not in respect of the longe and vneasie way, but presentlie she went with all speede, for she would in no wise be openlie seene before the presence of the people. Besides she was nether charged nor burthened by the conceiuinge of hir blessed Sonne, as commonlie other women be, for our Lorde Iesus Christe was no whitt burthensome to his blessed mother.

Now behoulde and see how that blessed Ladie Queene of heauen and earthe traueleth all alone with hir holie spouse, and that not vpon an horse but on foote vpon the grounde; she leadeth not with
hir

hir many. Kinghtes and Barrons,
nether a great companie of Mai-
dens and Damoselles, but trulie
there goeth with hir a far more
worthie companie, that is to say
perfect pouertie, meekenes, and
obediencie, euen the cheife of all
vertues, & yet moreouer our Lorde
him selfe is also present with hir.
She hath a great and honorable
companie, but not of the pompe
and vaintie of this worlde.

And when she came and entred
into the house of Zacharie she hū-
blie saluted hir cosē in this maner.
*All Haile to you my deere cosen Eliza-
beth.* And here with Elizabeth
lightened by the holie Ghoste,
moste ioyfullie rose vp and tender-
lie embraced hir, and weepinge
for verie ioy, saied: *Blessed be thou* Luc. 1.
amonge women, and blessed be the fruite
of thy wombe, of what desert of mine is
this befallen me that the mother of my
Lorde should come vnto me? And as our
Ladie had vttered hir wordes to
S. Elizabeth, Iohn in his mothers
wombe

wombe was replenished with the holie Ghoste, and also saint Elizabeth his mother; not the mother before the sonne, but the sonne sanctified the mother, in asmuch as in him was more fully the grace of the holie Ghoste: and as he first felt the cominge and holie presēce of our Blessed Ladie, so felte he the cominge of our Lorde Iesu Christe: and therfore he inwardlie reioyced, and she spake and prophesied.

Behould now and consider, what and how great vertu is in the wordes of the glorious virgin Marie, in that at once pronouncing them is geuen and conferred the holie Ghoste. For she was so fullie replenished there with thorough hir meritts and desertes, that the same holie Ghoste also filled & flowed from hir to others.

Then our Ladie made answere to the wordes of Elizabeth sayinge.

the Ma
nificat

*My soule doth magnifie our Lorde and
my spirit hath reioyced in God my Sau-*

our, for behould from henceforth all generations shall call me blessed: &c: as is at large conteined in the gospell.

And when this holie canticle was ended they wēt to sitt downe together, and our Ladie of hir so-ueraigne meekenes sat hir downe in the lower place at saint Elizabeths feete ; but she risinge vp would not suffer hir but tooke hir vp, and so they satt downe together. And then asked our Ladie of Elizabeth the maner of hir conceiuinge, and she againe the maner of hir conceiuinge, and so they related and tould to one another the great goodnes of our Lorde, & lauded and worshipped Godeache of others conception : and so in praylinge of God and ghostlie ioy, they continued together day and nighte. And our Ladie dwelled and remained there the space of three monthes, seruinge and assistinge S. Elizabeth in all that she might, meekelie, reuerentlie, and deuoutely as a seruante, forgettnige
that

that she was Gods elected mother, and Queene of all the worlde. O Lord what a happie house and habitation was that, what chamber, and what bed in the which dwelled together and rested, so worthie mothers, with so noble Sonnes: that is to say Marie, and Elizabeth, Iesus, and Iohn: and also with the those two worshipfull olde men: Iosephe, and Zacharie? this was a moste blessed companie of men, women, and children.

In this asorfaied processe of the visitacion of our Ladie we haue exsample that it is lawfull, and often expedient for deuout men and women to visit one an other, for edification or spirituall recreation, and namelie the younger to the superiour or elder, so that it be done in conuenient times, and other necessarie and lawfull occasions. And also that the extraordinarie giftes of grace may be reuealed and made knowen to others,

so

so that it be not done for vaine glorie but for the greater aduancement of Gods honor. For if we consider the conference and wordes of thesetwo holie women, they were altogether redoundinge to the glorie of God, in magnifieng him for his maruelous workes, and in publishinge his great mercies declared to mankinde, the more to stir them selues in the loue and worship of God.

Furthermore when the time of Elizabeth was come, she was deliuered & bare a Sonne, the which in token of his great holines, our Ladie receiued firste into hir handes, and after pretilie dressed him as was meete and belonginge vnto him: and the childe as if he had vnderstood and knowen what she was, set his litle eie steddilie vpon hir, and often when she would hauetaken him to his mother, he turned againe his head and his face towards hir, as hauing in hir his onlie likeinge. And she plaied with him

him and louelie embraced and kissed him: and here may we see the great worthines of this childe, for neuer was there any before him, that euer had so worthie a bearer, & so blessed a nource as she.

After vpon the Eighte day, as the law commâded the childe was circûsised & was named Iohn which was by miracle as the gospell declareth: and the mouthe and tongue of his father Zacharie closed for his vnbeleeuinge, were then opened, & he prophecied sayinge:

*Benedi-
ctus.*

Blessed be our Lorde God of Iſracû for he hath visited and redeemed his people, and so forth as the holie scripture maketh mention. And so in this house, these two noble Contickles that is to say Magnificat & Benedictus were firste pronounced and made. And our Ladie standinge that time behinde some curtaine (for she would not be seene of all them that came to the Circumcision) listned and hearkned attentiuely to the Cantickle Benedictus. wherein was made

made mention of hir blessed Sonne Iesus: all which she kepte secretlie in hir harte, as she that was moste wise and prudent.

And at the laste when all this solemnitie was ended, she came and tooke hir leaue of Saint Elizabeth and Zacharie, and went and blessed the childe Iohn, and then departed home againe to hir owne house in Nazareth. And here may we now consider, the greate pouertie of our Ladie in this retorninge againe to hir owne habitation, for there shall she finde provided, nether bread nor wine nor other necessaries, and she hath nether possessions nor sommes of monie. And hauinge all these three monthes dwelled with them that were riche and plentiful, now she is to goe to hir owne poore and bare house, where she must earne hir liuinge with hir handes & bodily labour. Wherefore we oughte to haue compassion on hir, and to be stirred to the loue of holie

Pouertie

The life of Christ
Pouertie by hir holie exsample
Blessed may she euer be. Amen.



*How Iosephe thoughte to forsake our
 blessed Ladie, and priuilie to
 departe and leaue hir.*

The 5. Chapter.

IN the meane time that our
 blessed Ladie and Iosephe were
 espoused,

espoused, before they came to dwell together: hir blessed Sonne Iesus day by day encreased bodelie in his mothers wombe. And at the laste Iosephe seinge hir great with childe, and behouldinge hir, not once but often, was sorie and greatlie troubled, and as in a deepe perplexitie, thought with himselfe what he were best to doe. For on the one side he sawe hir life so holie and no tokē of sinne at all in hir nether in worde deede or countenance, that he durst not openlie accuse hir. And on the other side he knewe not how she coulede conceiue or be with childe without the knowledge of a man. Wherefore he thought it best priuclie to forsake and leaue hir. Trulie it may iustlie be said of him that, which to his praise is spoken in the gospell, to wit that he was a righteous man: which is well apparant in this deede of so great pietie. For commonlie the adultrie of a woman, is to a man a great occasion

occasion of shame, reproache, and sorrowe: yet he vertuouſſie tempered him ſelfe, and woulde neither openlie accuſe hir, nor preſently ſeeke to be reuenged of hir: but pacientlie ſufferinge that ſeeminge wronge, ouercame him ſelfe with pittie, and purpoſed only to departe preuile from hir.

Here may we conſider how that God ſometime ſuffereth his choſen ſeruantes to be troubled & tempted for their greater merit. For we may well ſuppoſe, that our Ladie was not here without great grieve and tribulacion, when ſhe ſawe hir ſpouſe ſo much diſcontented: neuertheles ſhe pacientlie & meeke lie held hir peace, and kept ſecret that great giſte of God, and choſe rather to be reputed as vicious and wicked, then to reueale or make knowne that great ſacrament of our Lorde, or to ſpeake or declare any thinge that might redoũde to hir owne praiſe or commendacion. Onlie ſhe beſought

sought of God that he would send remedie in this case: and that he would, if it were his blessed will, put away from hir spouse this vexation and affliction.

And here with our Lorde who suffereth and ordaineth all thinges for the best to such as loue him, for both their comfortes, sent his holie Angell, which appeared to Iosephe in his sleepe, and admonished him that he should not feare to take vnto him Marie his wife, for that which was conceiued in hir was by the power and workinge of the holie Ghoste. And thus after their tribulacion, they both receiued great ioy and consolacion. For so it alwaies hapneth to all those which expect with patience in the time of aduersitie; for our Lord suffereth no temptation to fall vpon his chosen but for their probation and further profit.

Then after this reuelacion, Iosephe asked our Ladie of hir maruellous Conception, and then she

D

reuea-

reuealed vnto him, all the maner and order thereof. And so Iosephe admiringe the wonderfull worke of God continued with his blessed spouse Marie, & afterwardes with such chaste and holie loue so feruētlic loued hir, and so dilligentlie in all thinges attended hir, as cannot be declaretd.

And here we may behould how our Lorde Iesus liueth recluse and closed in his mothers wombe, the space of nyne monethes as the order is of other infants, patientlie abidinge the due time of his natiuitie. Lorde God how much ought we to praise him, and to haue compassiō of him, that he woulde for our sakes encline to so profound meekenes and humilitie. Greatlie ought we to loue and affect this vertu of meekenes; for if we would seriouſlie consider and call to minde, how that highe Lorde of so greate maiestie so much abased him selfe, we could neuer be lifted vp to such hawtines

nes, vaine glorie, and loftie reputation of our selues. For of this onlie benefitt of so longe reclusion, we can neuer be able to render him condigne and worthie recompence.

And so in this processe we haue many profitable exsamples. Firste in our Lorde Iesu, of austeritie and pennance. Also in his blessed mother, of greate meekenes and patience in tribulation. And in hir husband Iosephe, of charitable iudgment againste false suspicion.

And if we would be further enformed, why our Ladie was wedded to Iosephe, seinge she euer remained a cleane & perit maide, there are these seuerall reasons to be giuen which ensue Firste for that she mighte haue the helpe and assistance of a man in many needs and necessites: and for a witnes of hir chastitie. Secondlie that the wonderfull birthe of Gods Sonne mighte be kept and concealed from the deuill. And thirdlie

that she should not be defamed of
adultrie, and so after the lawe of
the Iewes be stoned to death for
an offender. And thus conclu-
de we this chapter; & now
proceede we to speake of
the blessed natiuitie of
our Lorde and
Saviour.

of



*Of the Natiuitie of our
Lorde Iesu.*

The 6. Chapter.

AT what time that nyne
monthes from the concep-
cion of our blessed redeemer Iesus
drew to an end: Augustus Cesar
the Emperour of Rome sent out

a cōmandement that all the world
Luc. 2. subiect vnto him shoulde be desc-
cribed: so that he mighte knowe
the number of Regions, Cities,
and inhabitants that were belon-
ginge to the Empyre of Rome.
And therfore he ordayned that all
men wheresoeuer they dwelled
should repaire to the place where
they were first borne & propagate.
Wherof Iosephe who was of the
linage of Dauid, whose Citie was
Bethel'em, tooke with him his bles-
sed spouse Marie who was that
time great with childe, and went
from Nazareth vnto the citie of
Bethel'em, there to be numbered
amongste other as a subiect to the
Emperour. And so leadinge with
them an Oxe and an Asse, they
went all that long way together
like two poore folke, hauing no-
more wordlie goods but those two
beastes. And when they came to
Bethel'em, there was so greate a
multitude of people the same time
in the Citie for the same occasion,
that

that they coulde get no lodginge,
sauinge that in an Inne, they found
a poore place betwixt two houses,
which was healed aboue for men
to stand vnder for the raine: which
place also serued for a stable for me
to put their horses therein: where
they were constrained to rest & a-
bide all that time. In the which
place, Iosephe who was a Carpéter
made there a litle enclosure for the
selues, and a racke or manger for
their beastes.

Now thou oughtest diligentlie
to consider, and inwardlie to haue
compassion of that blessed Ladie
and maiden Marie, how she
so younge and of so tender age,
that is to say but of fiftene yeares,
beinge greate with childe, and
nere hir time of trauell and deli-
uerye, goeth and vndertaketh that
longe and wearie iorney, con-
taininge fiftie myles and vpward,
and that in so greate pouertie,
and with so simple prouision.
And when she came to the Citie

aforesaid where she should repose and rest hir after hir trauell, she asketh harbour in diuers places amonge vnkinde people, all which denied them entertainment, and warned them away. And so for meere necessitie at the laste they were compelled to take for a harbour the common place or stable aforesaid.

And now to speake of the blessed birth and natiuitie of our Lord and Sauoure Iesu: and of that immaculate and holie deliuerie of his deere mother saint Marie, as it is further written in hir aforesaid reuelacions. When the time and instant of this blessed natiuitie was come; behoulde vpon the Sonday nighte, in the silent and deadeſt parte therof, the highe and eternall Sonne of God, goinge out of his mothers wombe, with out ether trauaile or paine vnto hir, quietlie lay at his mothers feete: and the sodainlie risinge, & deuoutlie enclininge vnto him,
tooke

tooke the blessed babe vp in his armes : and sweetlie embracinge him, laied him in his lap, and bathed him and washed him all about with the milke of his papes, and wrapped him in the kercher of his head, and then laied him in the manger to sleepe: And the two fillie beastes the Oxe and the Asse kneeling downe, laied their mouthes and noses to the manger, and breathed vpon the tender babe to keepe him warme, whom they saw by the instinct of nature in that cold time, so simply healed. And then his blessed mother kneeling downe, highlie worshiped and thanked Almighty God, saying in this maner: My Lorde, my God and heauenlie father, I humblye thanke thee with all my harte, that thou hast vouchsafed of thy goodnes to give vnto me thy deere and welbeloued Sonne; I also honor thee Almighty God. Gods holie Sonne and mine. Iosephe also honoring and worshipinge

the blessed babe both God and Mā,
tooke the sadell of the Assē, and
made thereof a quishen for our La-
dy to sit on, and a pillowe for the
babe to lie vpon. And so sate the
Ladie of all the worlde in that
simple maner besides the manger,
hauinge euer hir louelie eie and
inward affection on hir deere and
worthie childe: but in this poore
and simple aray, penurie and want
of wordliethinges, what ghostlie
ioy & in warde cōfort she concei-
ued, noe tounge can euer expresse.

Wherfore if we desier to feele
the true ioy and comfort of Iesu,
we must with him and with his
mother, loue Pouertie, and Meeke-
nes, austeritie and bodilie Penance.
For he gaue vs perfect exsample
of all these here in his holie birthe,
euen at the firste so soone as he was
borne, who had in his free power,
al the whole world at his owne
commande. And firste saint Ber-
nard speakinge of this vertue of
pouertie, in a sermon vpon the Na-
tiuitie

tiuitie of our Lorde, saith in this
maner. Christ saith in the gospel,
Woe beto you riche mē that haue your cō- Luc.
18.
fort here: For how saith he, shall he
comfort them, that haue here their
owne comforts. Christes infancie
and childhood cōforteth not those
that delight in iangling, nor such
as be talkatiue persons: Christes
weepinge and teares cōforteth not Of po-
uerie.
dissolute laughers: His simple cloa-
thinge cōforteth not thē that goe
in gorgeous and proude apparell:
And his stable & māger comforteh
not them which loue the firste
seates & highest roomes of world-
lie reputacions: And finally the
Angells in Christes natiuitie ap-
peared to the Shephardes and tel-
leth thē these ioyfull tidinges, but
not to the riche men, who haue
their ioy and comfort here alredie.

Next we may see both in Christ
and his mother the perfect pat- Of mee-
kenes.
terne of meekenes: for they were
not greatlie nice nor squemishe,
nether of the loathesome stable

the Beastes , nor of the Hare
nor of any other base and noysom
occasion. For this vertu of meeke-
nes, both our Lorde and our Ladie
kept and conserued in all their
deedes, and carefully commended
the same vnto vs both by worde
and exsample. Wherfore let vs
vse great diligence to attaine this
vertu, if we will shunne and a-
uoide our damnatiō, for no worke
which is done in pride can pos-
sibly please almighty God .
Lastlie they were the verie spe-
ctackles of Austeritie and Pe-
nance , and namely the blessed
childe Iesus. Wherof saint Ber-
nard saith thus. It was in Gods
will to choose what time he plea-
sed for the birthe of his Sonne, and
he chose that time which was
moste noysome and hard, as the
colde winter : especiallie for a
younge and tender infant , with
so poore a mother , that scarcely
had cloathes to wrap him in, and
a manger in steade of a cradle to
laye

laye him in. And although there were so great reason, and also so great necessitie, yet finde I no manner of mencion of furrer or soft mantells. And seinge Christ who is no deceiuer chose that which is so hard and painfull to the fleshe, surelie that is best and moste profitable : and who so teacheth or instructeth otherwise, he is to be fled and forsaken as a false deceiuer. All this saith saint Bernard.

But now to speake further of the blessed Natiuitie of our Lorde Iesus , what time our Lorde was thus newlie borne, behould a great companie of Angells came vnto him honoring and worshippinge their lord God: and a while after they went to the shepherdes that were there by about a myle from Bethelem , and one of them appearinge with a great lighte (peraduenture Gabriell who was the most speciall messenger and minister in this worke) told them of the birth and Natiuitie of our
Lord

Lord Iesus. And there with all the multitude of Angells began ioyfully to singe sayinge: *Gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis. Glorie be to God on highe. &c.* And so with this ioyfull songe they went vp also into heauen, tellinge their other fellowes these ioyfull newes of their lordes natiuitie. Wherefore as we may deuoutlie imagin, all the Court of heauen moſte ioyfull and glad, much more then ether tounge can tell or any hart can thinke, praisinge and laudinge Almightye God for his greatnes and omponitencie, came all in order one after another, to see and behould the louely and glorious face of their knige and Lorde, and to reuerence and worship him, and the blessed virgin his mother: As the holie Apostle saint Paule saith, that *when the father of heauen brought his first begotten sonne into this worlde, he commanded that all his blessed Angells should worship him.* Also the Shepherds,

pherds, when the Angells were departed, came and worhiped this childe, declaring openly what the Angells hadtould them. And his deere mother as she that was moſte obſeruāt & wiſe, tooke great heed & notice of all that which hapned, and kept and reſerued preuillie in hir hart, all the wordes that were ſpoken of hir bleſſed Sonne Ieſu.

Finally touchinge the feaſt and ſolemnitie of this highe day, we ſhould deuoutlie call to minde that this day is borne the kinge of bliſſe, Sonne of Almighty God, Lorde of Lordes, Maker and Gouvernour of all the worlde, whoſe name is ſpecially called Prince of Peace; for by him was made that great & endles peace, which we before haue ſpoke of. Wherefore this day the Angelles ſonge Gloria in excelsis, and with the the Church ſingeth in the bleſſed Maſſe, out of the Prophet Eſay ſaying: A childe is borne to vs that is like vnto vs in his māhoode, & a Sōne is geuē to vs that is like to the Father

Father of heauen in his Godhead. Also this day the Sonne of Righteousnes that longe time was obscured hath now spread openlie his beames of mercie, and the light of his grace into all the worlde: for this day was seene that blessed sighte, that neuer was seene before in the earth: that is to say, Almighty God in the likenes of man. And this day befell two so miraculous thinges which passed all other thinges, all mans capacitie, or all that may be thought or conceiued; to wit God is borne of a Maiden, and a Mayden hath borne a childe with out sorrowe or blemishe of hir virginie,

And in further token of this miraculous birthe, at Rome the same day sprange out of a Tauerne, a fountaine of moste pleasant oyle. And also in the same citie a gorgeous Temple with an Image of gould, which was called the eueralstinge Temple (for as much as it was prophecied that it should ne-

uer fall downe till a Mayden bare
a Sonne) this day imediatelie as
Christe was borne, both Temple
and Image fell downe together.
In which place is now made a
Church in the honor and worship
of the holie virgin our Ladie
Saint Marie. Whose name
with hir blessed Sonne
Iesu, be blessed now
and for euer.

Amen.

of



*Of the Circumcision of our Lorde
and Sauour Iesu.*

The 7. Chapter.

VPon the eighte day after the
blessed childe was borne, he
was carried to the Temple, and
accor-

accordinge to the lawe he was there Circumcised. Wherfore on this day two great things were done that we oughte euer deuoutlie to retaine in memorie. The first is that this blessed name Iesus (which with out begininge or endinge from all eternitie he had giuen him of his father, and also of the Angell before he was conceiued) was this day openly imposed vpon him, and he there with speciallie nominated and called Iesus, that is to say a Sauoure. Which name as the Apostle saint Paul saiech, *is far a boue all names, for there is no other name geuen vnder heauen, in the which men may be saued.* Phil. 2.

The Second is, that this day our Lorde Iesus began to shed his pretious blood for our sakes: he began betime to suffer for vs, and he that neuer sinned, began this day to suffer paine in his swete and tender bodie for our sinne. Wherfore we ought to haue great com-

compassion and to weepe with him, for this day he wept moste tenderlie . And on this day we should both be glad and thankfull for our saluation : and also haue inward sorrowe and compassion for his paines and anguishes . For thisday accordinge to the precept of the lawe, his tender flesh was cut with a sharp edged knife, and he shed his pretious blood for vs as is aforesaied . And then behould how the younge childe Iesus weepeth and sobbeth moste bitterlie for the sorrowe which he felte in his tender flesh : for with out dout he had verie flesh , naturall , and sufferable as other children haue.

Wherfore let vs here take compassion on him & also of his deere mother. For well may we suppose that when she sawe hir louelie childe to weepe, hir tender harte likewise burst into teares, and she could not withould from weeping. And then may we imagin and thinke , how that litle babe beinge

beinge in his mothers armes and
seeinge hir to weepe, put his hand
to hir face as he would not that
she should weepe. And she againe
inwardlie stirred with compassiō,
and hauing great pittie and for-
rowe for the weeping of hir deere
Sonne, with kissinge him & moa-
ning him, comforted him as well
as she mighte. For well she vnder-
stood by the inspiraciō of the holy
Ghoste with in hir, the meaninge
of hir blessed Sonne although he
spake no worde at all vnto hir. And
therfore she saied: deere Sonne, if
thou wilt that I cease weeping &
hold my peace, doe thou also be-
still and hould thy peace I besee-
che thee, for I cannot choose but
weepe so lōge as I see thee weepe:
and so thorough the pittie & moa-
ninge of the mother, the blessed
childe ceased of his sobinge. And
then our Ladie wiped his face, and
kissed him, and put hir duggie into
hi- mouth, and comforted him by
all the meanes she could deuise;
which

which alwaies she did as often as he wept. For we may well suppose that he wepte ofte times, and shed many teares to shew the wretchednes of mans estate, whose nature he tooke vpon him, and also to con-ceale him selfe from the diuell, that he should not as yet knowe him for God.

And thus much sufficeth at this time to be spoken concerninge the Circumcision of our Lord Iesu. And note that now in the time of grace this Circumcision of the olde law vtterly ceaseth, and we haue insteede therof the holy Sacramēt of Baptisme, ordeyned by our Lord Iesu, which is a Sacrament of greater grace and lesser paine: and instead of bodelie Circumcision, we ought to haue the inward Circumcision of soule, which is the cuttinge away of all superfluous thinges from vs which dispose and moue vs to sinne, and imbracinge and seeknige after that which may drawe vs to vertu and newnes of life.

life. And note that, he which is
poore in spirit is vertuouſſie cir-
cumciſed, which circumciſion the
Apoſtle teacheth when he ſaith:
Haunige meate and drinke and cloath, Tim. 6.
We ſhould hould vs contented. And
further this gholtelie circumciſion
is needefull to be in all our ſences:
as in our ſeeing, heareinge, tou-
ching, taſtinge, and ſmellinge,
that we may in all theſe eſchewe
ſuperfluitie, and uſe them only to
that which is neceſſarie: and cheif-
lie that we be ſpeciallie temperate
in our tounge and ſpeakinge, for
much ſpeaknige without fruite is
agreat vice, and much offenſiue
both to God and man, and a token
of an vſtable & diſſolute perſon:
as on the contrarie ſilence is an ex-
cellent vertu, & therfore not with-
out greate cauſe ſpecially ordayned
for Religious perſons: of which
vertu diuers holie men haue writ-
ten, which we wil paſſe ouer at this
preſent. And thus concludeth this
chapter.

Of



*Of the Epiphanie or open shewing
of our Lorde Iesu.*

The 8. Chapter.

TOuchinge this solemne day
and worthie feast we shall
vnderstand that there is no feast
which hath such diuersitie of ser-
uice in holie Church as hath this
feast

feast of the Epiphanie: not for that it is more worthie then any other, but in respect of many great and notable thinges which befell therein, especiall touchinge hir estate and condicion .

And first we may consider, that the Church constited of two manner of persons, whereof the one was the people of the Iewes, who kee the law of Moyses and were circumcised, the other were the people of the Gentiles which were vncircumcised. Allo on this day, (which was the twelue day frō the Natiuitie) our Lord Iesus shewed him selfe both God and man vnto the three kinges which were of the Gentiles ; in whose person is represented the Church of God now gathered together of all Christians . And as vpon the day of his Natiuitie he appeared and shewed him selfe vnto the Iewes , in the person of the Shepheardes ; the whiche Iewes for the moste parte receiued not the

E

saich

faith nor worde of God: so on this day he shewed him selfe to the Gētiles who receiued him, & of whō we are come & descended that be his chosen people. Wherefore this day oughte specially to be a highe day in the church of God, & to be celebrated with great ioy & solēnitie of al true & faithfull Christiāns.

The Second thinge that on this day was done touchinge the estate & benifit of the Chūrch: was, that this day nyne and twentie yeare after his Natiuitie our Lord Iesus was baptised, in which misterie he did sprituallie wedde & trulie espouse & knitt his Church vnto him. For in Baptisme our soules are cleāsed frō the filthe of sinne & newly cloathed with vertues & so are wedded & espoused to Christ.

The thirde thinge was: that vpō the same day twelue mōth, that is to say a cōpleate yeare after his Baptisme he wrought that firste & precedent mirackle at the Bridall, cōuertinge water into wine where

by

by is vnderstoode the ghostly
bridall of his Church. All which
three misteries she doth on this
daysolemnize in hir diuine seruice.

The Fourth thinge that befell
this day, was as saint Bede saith:
that on the same day twelue mōth
after the wedding, our Lorde Iesus
wrought that wonderfull miracle
of feedinge four thousand people,
with fīue Barley loaues and a
few litle Fishes. Lo here the di-
gnitie and highenes of this day
which God him selfe did choose
where into preserue the momorie
of so many wonders. The which
thinge the Church consideringe, as
also that she hath receiued on this
day so many excellent benefitts of
Christ hir spouse therfore by way of
dutiful thākfulnes she celebrateth
this feast with speciall solēnitie.

But for as much as the celebra-
tion of this day hath most speciall
relation vnto the Adoration of
the three kinges & of their Offer-
ringe to our Lorde Iesu, therefore

we will enter further into the cō-
templacion thereof, leauinge to
speake of the other at this present.
Let vs now imagin, and seriouſ-
lie contemplate in our ſoules as
if we were one of the companie, or
present in the place where these
things are done: behouldinge
how these three kings came to
Bethelem, with a worshipfull
traine and companie of Lordes &
Nobles, and with a great troope
of seruants and attendants, con-
ducted and guided by a Starre
which went before them in all
their iorney, and finally rested
ouer the place where as the chil-
de Iesus lay. Where they all
lighted downe from their horses
before that simple house in
maner of a Stable: and our Ladie
hearinge a great noise & stirring of
people, sodainlie tooke vp hir chil-
de in hir lappe. And the three kin-
ges entringe in to the house, as
soone as they sawe the babe they
kneeled downe, and with greate
reue-

reuerence and deuotion honored him as a kinge and worshiped him as verie God. O Blessed lorde how greate was their beliefe, and how stronge and firme was their faith: that such a litle childe: so simplie cloathed: found with so poore a mother: in so abiect a place: without mony: and without all worldlie necessities: should be very God, and soueraigne kinge and Lorde of all the worlde? all which notwithstanding they steadfastlie beleued, And this certainlie was a point of the speciall goodnes and great loue of our Lorde vnto vs, to ordayne such noble beginners & worthie foreleaders of our faith.

Moreouer we may deuoutlie thinke how after they had accomplished this honor and homage to our Blessed Sauour, and his mother they propounded reuerentlie vnto hir diuers and sundrie demandes: as desierous to knowe in what maner he was conceived, and of any other extraordinarie

accidents concerninge hir selfe: or his Natiuitie : and so of many other things which they desired to knowe. And she meeklie answered them, and satisfied them in all things so far as was conuenient. And they gaue full credit & beliefe to all she answered. And for as much as they were wise and men of great learninge, therefore we may suppose that they well vnderstoode the Hebrew language and spake in that tounge that was the mother tounge of our Ladie and of all the Iewes. And so when they asked any questions of our Ladie, it was with greate curtesie and reuerence : and on the other side our Ladie with a manner of modest shamefastnes, houldinge downe hir eies towardes the earth speaketh and answereth, soberlie, and shortlie to their demandes. For she desiredeth not to be much in talke, nor lōge in open sighte. Neuertheles our Lorde endued hir with speciall strenght

strenght at this present to speake more bouldlie then was hir vse and custome.

And behoulde how the blessed childe Iesus thoughe he speake not vnto them, yet did he gladlie and cheerefullie behould them, as well vnderstandinge their often and louelie lookes they caste vpon him. For they had great delighte and comforte in the couutenance and sighte of him. For as the Prophet Dauid witnesseth he was *Speciosus forma pra filijs hominum.* *the moste sweetest and beautifull of the sonnes of men.* And after they had longe delighted them selues in vewing and lookeinge vpon him, they made their offeringe vnto him after this order.

Pal. 44.

Firste they opened their Coffers with their riches and treasures which they had brought with the. And then spreadinge a Carpet or cloath before the fete of our Lord Iesu, they kneeled downe thereō, & the they offered Goulde, Incense,

and Mirrhe, in great-abundance and quantitie, and when they had thus offered and laied the pretious giftes before him, reuerentlie and deuoutly fallinge downe, they kisse his blessed feete. And then peraduenture the childe full of diuine wisdom, the more to comfort and strenghten them, put forth his litle hand for them to kisse, and blessed them there with. And after they reuerentlie enclinging to our blessed Ladie, tooke their leaue of hir and of Iosephe: and so with greates ioy and ghostely mirthe, as the gospell saith, they retorned againe into their owne countrie by another way.

But how suppose we was employed, or what was done with all that goulde, and with those other presentes of so greates price and valour: did our Ladie reserue it, and horde it vp, or buy and purchase there with ether landes or possessions? Nay God forbid:

forbid: for she that was a true loue
and embracer of perfect pouertie
tooke litle regarde of any world-
lie goodes. Wherefore it is moſte
probable that ſhe louinge pouertie
hir ſelfe, and beſides well vnder-
ſtandinge the will of hir Sonne,
not onlie by his inward inſpira-
cion in hir ſoule, but alſo by ſhe-
winge his will by out ward ſignes
that he loued not ſuch riches (per-
aduenture turninge away his face
oft time from the goulde or ſpit-
tinge on it) with in a fewe dayes
after, ſhe gaue it al away to the poo-
re & needie people. For the keeping
thereof that litle time, was vnto
hir but a great burthen, and a trou-
bleſome chardge. Which appea-
reth to be moſte probable & true,
for that ſhe made hir ſelfe ſo bare
and deſtitute of mony and trea-
ſure, when ſhe ſhould goe to the
Temple to be purified, that ſhe had
not wher with to buy a lambe for
hir Sonne but onlie bought a prai-
er of Turtles of litle price. And

yet doubtlesse she woulde haue done otherwise had she beene of abilitie . Farthermore we may well suppose that the offeringe of the kinges was great , and riche , namelie in goulde : for if their offeringe had beene but of litle , they needed not to haue opened their treasor (as the gospell saith they did) but their seruantes or stewardest mighte lightelie haue put some litle matter into their handes : wherfore it is certaine the giiftes and quantities were great for the reason asoraied : and that our Ladie louinge pouertie, and beinge exceedinge full of charitie, gaue it in a shorte space away to poore.

Finallie we may here see an euident exsample of perfect meekenes : for you shall see many that esteeme them selues verie meane and abiecte in their owne sighte, yet neuertheles they cannot easely suffer to be accounted

ted for such in other mens sighte, least they should be reproued and despised of them. But thus did not our Lorde Iesus, kinge of all kinges, and Lorde of all Lordes: for he would that his lowenesse and meane estate should be manifestlie seene & knowne to others: and that not either to a fewe, or onlie to simple people, but to many in number, and noble personages, that is to say to kinges & Lordes, & to their men and followers: Which is much to be wondred at, if we duellie consider the time and present occasion: in which it might be feared least they cominge from so farre and remote contries, and findinge him whom they soughte for as kinge of the Iewes, and whom they supposed for Almighty God, lyinge in so simple aray and so great abiection, by that simple sighte (supposinge and deeminge them selues abused and deceiued)

they had not gone away with out any whit of faith or deuocion.

But for all this the Master of meekenes and loue of simplenes, leste not to fulfill the perfection of this so noble a vertu: geueinge vs exsample that we should not goe from that ground of meekenes vnder some seeminge coloure or pretext of any greater good, but that we should euer practise to appeare, and indeede to be, moſte ſimple and abieſt in our ſelues, and in the ſighte of others. Which vertu of Meekenes we beſeeche him to graunt vs thoroughe his holie grace, which ſo far did abaſe and humble him ſelfe for our ſakes, our bleſſed Lord & Sauoure Ieſus, Amen.



*Of the Purification of our Blessed
Ladie Saint Marie.*

The 9. Chapter.

After the time that the three
kings had performed their
offerings, and were gone home
again into their owne countrie
as aforesaid, yet remained that
worthie Ladie of all the worlde
in that simple harbour with hir
blessed Sonne Iesu, and with hir
husband that holie olde man Io-
sephe

sephe at the racke, pacientlie expectinge and abidinge vntill the fortie day ordained by the law for Purification: as if she had bene an other sinfull woman defiled thoroughe hir childe birthe, and as if the childe Iesus were a sinfull man and not God, and bound to fulfill the obseruance of the lawe. All which he did for our exsample and to teach & ensigne vs the way of perfect obedience. And because they would not challenge any speciall perogative; therfore they kept and accomplished the lawe fully as all others did. But thus doe not many now a dayes, the which desier to haue a certaine dispensation, and doe clayme some speciall priueledge, that so they may be perceiued to be more worshipfull, honorable, and more singuler then others: but this the meekenes of Iesu nether seeketh nor suffereth.

Now when the fortie dayes were come of hir Purification accordinge

cordinge to the lawe, then went our Ladie, with hir sonne Iesus, and Iosephe, and tooke their way from Bethelē to Ierusalē, which is about fīue or six myle, there to present the childe, and offer him to God in the Temple, accordinge as it is written in his holie lawe. Now let vs here goe with them by deuoute contemplacion and healpe we to beare that blessed burthen, the childe Iesus in our soules by true deuocion, and take we inwardlie good intent to all that is here saied and done for they be verie deuout and pious.

In this maner they bearinge and bringinge the childe Iesus into Hierusalem: the Lorde of the Temple, into to the Temple of God: At the entrie thereof they boughte a paire of Turtle doves to offer for him: and therefore the gospe'l speaketh not of a Lambe which was the common offeringe of the riche: in token that

that they were nombred with the poorest people.

And at this very time the righteous man Simeon led in spirit, came into the Temple to see that which he had longe desired, and which the holie Ghoste in answer had promised him, sayinge: *That he should not see death vntill he had firste seene Christe the sōne of God.* Wherefore as sone as he had the sighte of him, he presentlie knewe him by the spirit of Prophecie, and then kneelinge downe he deuoutlie honored and worshiped him, as he was caried in his mothers armes: and the childe blessed him, and lookinge vpon his mother, bowed towards him in token that he would goe vnto him. And the mother vnderstange hir blessed Sonnes will, and wondring much thereat, tooke him vnto Simeon: and he with verie greate ioy and reuerence receiued him into his armes, and after rose vp praylinge God and sayinge: *Lorde now let thy ser-*

Luc. 2.

Luc. 2.

*seruant departe in peace for myne eies
haue now beheld and seene thy blessed
Sonne my Sauoure.*

And then after wardes he prophesied of his passion, and of the greate sorrowe thereof, that should as a sworde peirce and wounde the harte of his blessed mother. And also that worthie widdowe Anne a Prophetesse came vnto them into the Temple, and worshippinge the childe Iesus, she prophesied of him, and also spake of the redemption that was to come by him to all the worlde.

And his blessed mother wondringe at all these wordes, kept them secretlie in hir harte. And at the laste the childe Iesus stretching his armes towardes his mother was deliuered to hir againe. And then they walked in maner of a Procession with the childe towardes the Aultar (the which to this day is presented in the Catholike Church by the burninge of Candles) which was in this manner

Pfal.

ner. First the two worshipfull olde men Iosephe and Simeon went ioyfullie before houldinge one an other by the arme, and with greate mirthe singinge and sayinge: *Suscepimus Deus misericordiam tuam in medio Templi tui: Lorde we haue receiued this day thy mercie in the midst of thy Temple.* Wherefore accordinge to the greatnes of thy name, let thy praise and worship be founded into the furthest partes of the worlde. And then followed after the blessed mother and mayden Marie, bearinge the blessed babe and kinge of heauen Christ Iesus: and with hir on the one side goeth that worshipfull widowe Saint Anne, with great reuerence and vnspeakeable ioy prayinge and thākinge God. This is a solemne and worthie Procession of so few persons but representinge moste great & wonderfull thinges, for here be of all sortes and estates of people some: that is to say both of mē & womē olde

olde & younge, maidēs & widowes.

Now when they were come to the Altar of the Temple, our B. Ladie with great reuerēce kneeling downe offereth vp hir sweete Sonne to his heauenlie father, sayinge in this maner: Accept here moste highest father your deere & only Sōne whom I offer vnto you accordinge to your cōmandemēt; for he is the firste borne of his mother. But O heauenlie father I beseeche your mercie to restore him afterwardes vnto me againe. And then risinge of hir knees, she lifte him vp vpon the Aultar. O Lord God how pretious & acceptable an offeringe was this? surelie there wa neuer the like before to be seen from the begininge of wordle.

And here consider and behould how the blessed child Iesus sate vpon the Aultar, & with a louelie face and smilinge countenāce looketh vpō his deere mother, & vpō other people that were there present, paciētlie & meekelie expecting what

what they would doe vnto him. And then came the Priestes of the Temple: and the Lord of all the worlde was there boughte againe for fīue pence, or peeces of mony which were called Sicles. And when Iosephe had paied the mony for him, our Ladie receiued againe hir blessed Sonne: And then she tooke the aforesaid Turtles of Iosephe, and kneelinge downe deuoutlie liftinge vp hir eies to heauen houldinge them in hir handes she offered them sayinge: O eternal and moſte glorious father of heauen, vouchsafe to accept this litle gifte, which is the firste offeringe that your blessed childe hath euer presented vnto your highe maiestie, of his simple povertie. And there with the childe Iesus puttinge his handes to the birdes and liftinge vp his eies to heauen, shewed countenance and made signe of his offeringe together with his mother, and so they laied the Turtles vpon the Aultar.

Now

Now here earnestlie behould
and consider who they be that of-
fer: That is to say the mother, and
also hir blessed Sone together. And
let vs imagin whether this litle
offering could be forsaken or not.
Nay God forbid. But we may de-
uoutlie beleue, that this offeringe
was by the handes of Angelles
presented vp into the courte of
heauen, and of God the father full
gladlie accepted, and all the bles-
sed companie of heauen were there
with greatlie reioysed.

After this blessed offeringe
was ended, our Ladie with hir
swete Sonne, and hir holie spouse
Iosephe, tooke their way from
the Citie of Hierusalem home a-
gaine to Nazareth. But by the way
she visited hir cosen saint Eliza-
beth, desieringe greatlie to see hir
sonne whom she loued so special-
lie. And when they met together,
they both were exceedinge ioyfull,
and namly Elizabeth, when she
sawe that blessed sighte of the
childe

childe Iesu, by vertu of whom in
hir firste conception, hir sonne
Iohn was sanctified in hir wombe
and she was replenished with the
holie Ghoste. Also the two chil-
dren Iesus and Iohn when they
were broughte together, they
kissed eache other louelie, and
laughed and plaied together, and
the childe Iohn as if he had kno-
wen his Lorde, vsed him allwayes
with great respect and reuerence.
And when they had rested them
& remayned certaine dayes toge-
ther, our Ladie with hir childe
Iesus, and Iosephe, departed and
went forward on their way to
Nazareth as to their home and
place of rest: but yet befell no rest
vnto the, as we shall shew heerafter

Now if we attentiuely con-
sider the asorsaied processe, and
how longe time they haue lyen
out of their owne house, in so
greate pouertie and necessitie, we
may well be moued to compassiō,
and to learne by their exsample
the

hom in
r sonne
wombe
ith the
o chil-
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the vertu of meekenes, pouertie,
and obedience, which were eu-
dently, declared and openly to be
seene in their meane and simple
dwellinge, in their poore oblation
and offeringe, and in their dutifull
performance of the law.


Finally as we are accustomed
to make wordlie mirth & much
ioyfull feasting: in this time of
the Natiuitie, vnto Candlemas,
which is this feast of Purification:
so should eache deuout soule espe-
cially in this time, with much
sprituall ioy and reuerence, wor-
ship and honor, the blessed childe
Iesus and his holie mother the vir-
gin Marie, visiting them by contē-
placion and deuoute prayer, at the
leaste once in the day, as if they saw
in spirit our blessed Ladie with hir
childe lyinge at the Máger, & so to
call to minde their meekenes, po-
uertie and right hūble obediēce, &
to loue & embrace these holie ver-
tues to the vtmoste of their abiliti-
es. And thus cōcludeth this chapter
of



*Of the Flyenge of our Lorde
Iesu in to Egipte.*

The 10. Chapter.

VVHen our blessed Ladie
& hir childe Iesus were
come to Nazareth, knowinge
nothings of the conspiracie of
He-



Herod the kinge, who intended
to slea the childe Iesus, the Angell
of God appeared to Iosephe in his
sleepe, wilinge him that he should
take the childe and his mother
and flie into Egipte, for it would
come to passe that Herod would
seeke the childe to murder him.
And Iosephe presently awakeing
forthe of his sleepe, went vnto
our Ladie, and tould vnto hir
these heauie tidinges: and she full
fore amazed, rose in haste & tooke
vp hir blessed sonne, and speedelie
got hir away, least any harme
should come vnto him thoroughe
hir defaulte or negligence: wher-
fore presentlie in the nighte shee
tooke hir way to Egipte: and so
fledde that greate Lorde the pur-
suite of his wicked seruant, tra-
uailinge with his younge and
tender mother, and with that
feeble olde man Iosephe, all that
dangerous, painfull and difficult
way: which also was verie longe
and tedious, to witt twelue or
fifteene

rde

Ladie
s were
owinge
acie of
He-

F

fifteene

fifteene dayes iornie of a common
fote man, peraduenture to them
full two monthes trauaile: more-
ouer it was in a desert not inhabi-
ted, out of the which the children
of Israell were led when thy had
dwelled there fortie yeares. O
good Lorde how did they there
for their foode and liuinge,
and what shifte did they make
in the nightes for harbour and
lodginge: for in all that ob-
scure and vncouth way, seldome
found they any house or dwel-
linge.

Here oughte we to haue in-
warde compasfion of them and
not to thinke the trauaile greate
or laborious, to doe pennance for
our selues, seinge Christ him selfe
tooke so great paine and trauaile
for vs, beinge Lorde of all crea-
tures, and kinge fall glory. And
further if we cōsider it duely, here
are many examples and notable
lessons for our instruction For
firste we may here see how our
Lorde

Lorde Iesus sustained in his owne person, somtime prosperitie and somtime aduersitie, sometime wealth and somtime want, to the end that we should expect with patience when the like befallerth vs. For firste in his birthe he was magnified of the Sheppheards, and honored, and worshiped of them with great ioy as God, and soone after to his great paine he was Circumcised as an other simple and sinfull man. The three kings came vnto him, and honored and did homage vnto him in their owne persons & presented great gifts and offers vnto him, yet was he content to dwell still in that stable amonge the brute beastes in great abiection. He was presented in the Temple and great things were prophecied of him, as of Almighty God him selfe, & now he is willed of the Angell to flie from Herod into Egypt, as if he wanted power and mighte to withstand one only man. And this

as for our example, prosperitie & aduersitie in his whole life were allwayes mingled together : so likewise , somtimes he sendeth vs diuers blessings and comforts to lifte vp our hopes that we falle not in dispaire , and somtimes discomforts and crosses to keepe vs in meekenes, that seinge our owne frailtie we may stand in feare.

Secondly we may learne, touching internall consolacions and ghostlie inspirations which sometime God doth sed, that he which hath them be not proude & lifted vp therby in his owne conceite as houldinge him selfe more worthy then others that haue them not: and also that he which feeleth any ariditie or drinesse of soule , and hath not such speciall comforts & visitations , be not caste downe with sorrowe in him selfe, or inflamed with hatred or enuy against him that hath them. For herewe see the Angell appearinge
and

and speakinge of the childe, went to Iosephe and not to our Ladie: notwithstanding he was far more inferior, and much lesse in meritt then she.

Thirddie we haue here example, that often times our Lorde suffereth his dearest frendes of all, to be touched with tribulation and persecution, which is plainlie to be seene in Iosephe & our blessed Ladie. For when they vnderstoode that the childe was soughte for to be slaine, what newes could euer haue happened more heauie and sorrowfull vnto them: for knowinge full well that he was verie God, their grieffe and afflictio was great to see that he should be pursued of his wretched creatures; wherfore they saied: O Lorde God and father Almighty, what cause or necessitie is there that thy mozte blessed Sonne must be forced to depart, as thoughe thou couldest not defend him from his enemies but by his flighte, or

keepe him safely here from any harmes or dangers. But how so euer his pleasure was, patientlie and meeklie they allwayes obeyed: Besides, this tribulation and trauaile was so much the greater vnto them, for that they were to goe into so far a countrie which they knewe not, and the wayes both so bad, and so dangerous, and them selues so much vndisposed to trauailing: namely our blessed Ladie for hir youth and tendernes, and hir husband Iosephe for his age and feeblenes, and then the blessed childe Iesus whom they haue to beare and carrie with them, scarce two monethes olde: and yet they goe into that land, in the which they liue both poore and vnknownen, and wantinge where with to keepe them. All which molestations were vnto them occasion of greate trouble and affliction: and therefore thou

that sufferest here any crosse
or aduersitie , preserue thee
in patience , and looke not to
haue perogatiue a boue him that
would not take it him selfe ,
nor geue it to this blessed mo-
ther.

Fourthlie we may here con-
sider the greate benignitie and
mercie of our Lorde : for wher
as he mighte in a moment haue
destroyed all his enemies that
pursued him, yet would he not,
but meeklie and gently chose
rather to depart and to geue place
for the time to the malice of his
aduersaries , then to be reuen-
ged on them as iustlie he might;
which was an example of ex-
ceedinge patience. In the same
maner should we doe, that is to
say, not wilfully withstand and
seeke reuenge on them that doe
vs wronge and pursue vs , but
patiently for the time forbear
them , and flie their ma-
lice , and moreouer specially to
pray

pray to God for them, as the holie
Mat. 5. Gospell teacheth vs sainge : *Pray
for them, that persecute you.*

Now as soone as the blessed
childe Iesus with Iosephe and his
mother were come into the
countrie of Egipte, euen at their
verie firste entrance , all the
Idolles of the countrie fell downe
to the grounde , as long before
was prophecied by the Prophet
Esay . And then went they to
a Citie of that land called Hermo-
polis or Limopolis, where they
dwelled seauen yeares as strangers,
& as verie poore and needie peo-
ple. And here we may consider &
deuoutlie imagin their simple ma-
ner of liuinge in that strange lan-
de: how our Ladie wrought day-
lie for hir liuinge with hir needle,
sowinge, & spinning as it is writte
of hir. And Iosephe workinge and
labouringe in his crafte of Car-
pentrie. And how the childe Iesus
after he came to the age of fise
yeares olde, or there aboute, went
on

on their errandes and hope them
in all thinges as he was able, and
in all his deedes shewed him selfe
moste lowlie, meeke, and obedient
vnto them.

And sicke they were constrain-
ned to get their verie food and
daylie sustenance by their hard la-
bour & trauaile, and perhappes oft
times with some reproofes and
rebukes of their neighbours, as it
often hapnerh to such as be stran-
gers and out of they cuntrye, what
plentie suppose we had they then
of houshold beddinge, cloathing
and other necessities: & whe-
ther they had in all this, superflu-
itie, sufficiency, or scarcitie: no
with out dout they that loued
perfect pouertie, would not po-
sesse, though they might, that
which was contrarie to this holie
vertu, or caried any shew of super-
fluitie or curiositie.

And suppose we that our La-
die in hir sowinge or other wor-
kinges made curious workes or

conceites as many folkes doe now a dayes? nay God for bid, for though many folkes now a dayes doe practife such curiosities who take not any heede to the losse of time, yet she that was in that need could not, nor would not, consume the time in vaine: for this vice of curiositie and vaine inuētions is both a vice in it selfe, and an occation and motiue to many others.

For firste is looseth & wasteth the time which principallie is ordained for the seruice of God: and as we see such superfluous and curious thinges, occupie much more time, then others which are more plaine, simple, & meere lie sufficiēt. Secondlie they are the cause of great Pride both to them which vse them, and to them which behold and view them: for as simple and plaine workes be occasion of lowlines and meeknes, so be curious workes as oyle norishnge the fire of pride both in them selues


selues and others. Thirddie it is to them that delighte in such vanities, matter to drawe their hartes from God, and from desier of vertue. For as Sainte Gregorie saith, looke how much a man taketh delighte here in earthlie thinges, so much the more is he with drawen from the loue and desire of such a be heauenlie Fourthlie it is one of the three vices which as S. Iohn saith shall infect the whole world which is the luste of the eies, for such curiosities serue to no other purpose but to feede the eie. Fiftlie it is a signe of a vaine, lighte, and vnstable harte: wherfore he that will liue in cleanes of soule and conscience, ought to abstaine from ether makinge or vsinge of such curious deuises. Finally sith our Lorde gaue so great example, and so much cōmendeth & praiseth pouertie as is often said, with out dout he is greatly offēded with that which is opposite to this vertu, which is the vice of curiositie.



*Of the retorninge againe of our Lorde
and Saviour Iesu out of the
land of Egypte.*

The 11. Chapter.

After that Herod was dead,
and seauen yeares were
now ended in the which our
Lorde



Lorde Iesu had dwelled in Egypt, the Angell of our Lorde appeared to Iosephe in his sleepe, and willed him that he shoulde take the childe and his mother and goe into the lande of Israell for they were now dead that sought to kill the childe. And immediatlie herose vp with the childe and his mother as the Angell willed, and retourned againe into the lande of Israell. And when he came there and heard that Archelhaus kinge Herods sonne raigned in his fathers place, he was a fraide: wherfore he went aside into the countrie of Gallile into a citie called Nazareth.

And here we may see how it standerh with our Lorde Iesus at his retourninge, euen as it was with him before his departing; to wit prosperitie and aduersitie, ioy and feare alwayes mingled together. For when they were in a straunge land hearinge of the death of their enimie, & that they should goe home againe into their owne

owne countrie, no dout but it was great comfort and ioy vnto them: but hauinge here with so hard and painfull a iornie by the way, and after when they came into their countrie hopinge to haue enioyed rest and peace, they heard tidinges of a new enimie, their feare was so greate that they were also enforced to forsake this countrie & to trauaile and flie yet farther.

Psł.

O sweete Lorde Iesu thou faire younge childe, thou that art Lord and kinge of heauen & earth, what great disquiet and also how soone beganest thou to suffer for our sakes? well spake the Prophet in thy person when he saied: *I am poore and in diuers trauailes from my youth.* Sweete Iesu how wentest thou, or was caried all that longe way, and namly thoroughe that dangerous desert, passinge ouer the red sea, and the riuer of Iordane in that thy younge & tender age. For it should seeme that this thy retourninge into thy countrie againe

is more greneous and painfull, both to thee and thy leaders, then was thy former goinge, and firste departure. For why thou wast then so litle that thou mightest easely be borne in armes, but now thou art elder and waxen somewhat bigger in the time of seauen yeare, and yet to goe thou maiest not for tenderage, and to ride thou art not vsed. Verelie it may seeme that this all onlie trauaile and paine which thou now vndertakest, were it selfe for his worthienes, of sufficient meritt for mans redemption.

Furthermore when they came to the end of that desert there they found Saint Iohn the Baptist, the which at that time had begonne to liue in that desert in doinge of penance. For the place of Iordane wherein Saint Iohn baptised, is the same by which the children of Israell passed in their retorne frō Egypt, and nighe vnto this place. Saint Iohn in his infancie liued in penance

Of S.
Iohn
Baptist

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Wherfore it is likely that Iesus & his mother found him there, and that they were very glad and ioyfull when they met together. He was an excellent & worthy child from his birthe. He was the firste Hermite, and the firste beginner of religious life in the new law: he liued allwayes chaste: he was a great Preacher: he was a Prophet, and a precious and glorious Martyr. Where deuoutlie worshippinge him, we leaue to speake of him at this time, and so retorne againe to our Lorde Iesu and his mother in the asorfaid waye.

After that they passed the flood of Iordane, then came they next to the house of our Ladies cosen saint Elizabeth, where they reposed and refreshed them selues for a while. And there Iosephe hearing that Archelaus raigned in his fathers steed, by the appointment of the Angell, he went with the blessed childe and his mother into a citie of Galile called Naza-

Nazareth as is aforesaid, where they dwelled as in their owne house, leadinge all three a poore and simple life together, but there withall, with great spirituall riches ioy, and consolacion.

And lo the childe Iesus beinge thus brought out of Egypt, we may deuoutlie thinke how the sisters of our Ladie, and other hir kinsfolkes & frendes came to visit them, & to welcomethem home, bringinge with them some presents and giustes, as they thought needful for them, who found their owne dwellinge and house so poore and bare.

Also S. Iohn Euangelist came with his mother our Ladies sister to visit and see Iesus, beinge at that time about fise yeares olde. For as it is written of him he died in the threscore & seauentene yere after the passion of our Lord, at which time he was fourscore and eightene yeare of age, so that whē our Sauour died, he was one and thirtie

Of S.
Iohn
Euan-
gelist.

thirtie yeare, and Christ him selfe thirtie three, or litle more. And so at this retorninge of our Lord Iesu at seauen yeare old. Iohn was fise yeare olde. And as afterwardes he was by our Lorde Iesu called to be one of his Apostles, and moſte ſpecially beloued of hm, ſo is it likely that in this time of their child hood he was moſte ſpecially affected of him, and a great pleaſure and contentment vnto him.

Finally from this time vnto the twelueth yere of Ieſus age, the Goſpell maketh no mencion of him: neuertheles it is written and ſaied, that there is yet in that place a well where the child Ieſus often times fetcht water for his mother: for that meeke Lorde reſuſed not to doe ſuch lowly ſeruices, and alſo his mother had no other ſeruant, for all hir liuinge was in meekenes and pouertie.



*How the childe Iesus was left
alone in the Temple of
Ierusalem.*

The 12. Chapter.

VHen the childe Iesus
was twelue year olde,
his blessed mother with holie Io-
sephe wēt to Ierusalē to the solēne
feast,

feast, which was continued for eight dayes accordinge to the custome of the law. Wherefore he went also with them in that tender age trauiailing all that longe way to goe to honor and worship his heauenly father in those appointed feastes and holie dayes. But whē he came thither he tooke much more inward sorrowe of harte for the dishonor he saw done by many sinfull persons, then outward ioy in all the pompes and great solemnities. And so he staid with his parents during the time of the feast meekely fulfillingge the law vntill such time as all the feast dayes were fully ended. And then after that his parents were gone homeward, he vnknownen to them remained still behinde in Ierusalem.

Now with diligent attention let vs take heede and consider as if we were in presence of all which is here spoken, for this is a speciall deuout matter, and moste profitable

table vnto vs. The citie of Nazareth where our Ladie dwelled was distant from Ierusalem the space of threescore and fourteene mile: & so it hapned that his mother our Ladie, and Iosephe hir husband, tooke two diuers and contrarie wayes homeward: and when they met together at eueninge, where they had purposed to haue lodged, our blessed Ladie seeing Iosephe with out the childe, whom she supposed had bene with him, asked of him wher the childe was: and he answered that ke knewe not, for he supposed that she had led him with hir: and there with she burst out into weeping, and in great sorrowe saied: Alas where is now my sweete & blessed childe? And then she began to goe about in the eueninge sorrowfully from house to house, askinge and saying: Sawe yee not my Sonne? Saw yee not my Sonne? and scarcelie could she containe hir selfe for griefe and sorrowe for him:

him: & the fillie old man Iosephe followed hir also weeping. And whē they had both lōge sought & found him not, what rest supposed we they tooke that night, & nāly the mother who loued him so tenderly? Surelie no wonder thought they were verie cōfortles, although their frendes cōforted thē as much as they could, for it was not a litle losse to loose Iesu. Wherefore here we haue iust cause to take cōpassiō of the greate āguishe our Ladies sowle was thē in for the losse of hir blessed Sonne: for she was neuer in so great sorrowe from the first hower that euer she was borne.

And here we may learne when tribulacions and afflictions doe fall vnto vs not to be heauie or disquieted there with, sith God spared not his owne mother in the same case. For he suffereth comōly tribulaciōs to fall vnto his ellect & chosen, as speciall tokēs of his loue, & most expediet for many respects. Wherefore our Ladie full of sorrowe as
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aforesaid for that she could not finde hir Sonne, closed hir selfe that nighte within hir chamber, & betooke hir selfe vnto hir prayers as vnto hir best remedie in this case, sayinge: O my heauenlie father full of all mercie and pittie, it was your blessed will to giue vnto me your deere and only Sonne, but lo now good father I knowe not where he is, but thou o my God who knowest all thinges, tell me I beseeche thee where thy sweete Sone is, & restore him vnto me againe. O mercifull father behould the sorrow of my hart & for thy great goodnes I beseeche thee to giue me him againe for I may not liue with out him.

And thou my swete Sonne Iesu whereart thou now, how is it with thee, & where art thou harboured this nigte? Lord if thou be gone vp into heauē againe to thy father let me knowe and be certified thereof for well I am assured that thou art verie God & the Sonne of the Almighty; but why then wouldest thou

thou not tell me before thy departure. And also for that I knowe that thou art verie man, and that heretofore I kept thee, fed thee, and fled with thee into Egypt from the malice of Herod who sought to destroy thee, it maketh me therefore to feare least any wicked man hath mett with thee. Thy Almighty father of heauen keepe thee and saue thee, & defend thee from all the malice and danger of thy enemies. Dere Sonne tell me where thou art that I may come to thee, or else doe thou soone retorne and come to me: O my hope, my life, and all my comfort I beseeche thee now to helpe me.

In this maner or in such like wordes as we may deuoutlie imagine, our blessed Ladie made hir dolorous plaint and moane for hir Sonne all that nighte. And on the morrowe earlie in the morninge she with hir husband Iosephe wet out to seeke him by diuers od and by

by wayes that led to Ierusalem :
and furthermore they asked and
enquired amonge all their frends
and kinssfolkes , but they could
not any wher heare of him : wher-
fore his blessed mother was so ex-
ceedinge sorrie that she could in
no wise be comforted.

The third day after when they
came to Ierusalem and soughte
him in the Temple, there they
found him sittinge amonge the
Doctors, wisely questioninge and
disputinge with them . And as
soone as our Ladie had the sighte
of him, she was as glad and as ioy-
full, as if she had beene retorned
from death to life : and presently
kneeling downe she humbly
thanked almightie God with
weepinge ioy.

And when the childe Iesus
sawe his mother, he went vnto
hir. And she with vnspeakable ioy
embraced him in hir armes, and
kissinge him ofte times, & hould-
inge him in hir lappe, rested hir
G selfe

selfe a while for tendernes vntill
 she had taken spirite, & then she
 Luc. 3. spake vnto him and saied. Deere
 Sonne why haste thou done to vs in this
 maner? for loe thy Father and I haue
 soughte thee with great greife and sor-
 rowe all these three dayes. And then
 he answered and saied Knowe yee
 not that it behoueth me to be occupied
 in those thinges that appertanie to the
 glorie of my Father? But these wor-
 des they vnderstood not. And the
 saied his mother; Sone wilt thou
 not goe home againe with vs?
 And he meekely answered saying
 I will doe as you shall please to
 command me. And so was he all-
 wayes subiect vnto them, & wet
 home againe with them vnto the
 citie of Nazareth.

In this aforesaid processe of
 our Lorde Iesu, how thinke we
 that he did, where he was, or how
 he liued all those three dayes: ve-
 relie we may suppose that he wet
 vnto some hospitall of poore, me
 and there shamefastely craued
 and

and asked lodginge, and there he eate, and lodged with those poore men, as a poore childe. And some doctours say, that he begged those three dayes his daylie sustenance.

And here we are to gather and learne three notable things for our instruction: The first is, he that wil perfectlie loue almightie God, ought not to dwell amonge his fleshly frendes and carnal acquaintance, but he must leaue them & goe from them. In token whereof the blessed childe Iesus, left his own deere mother, whē he would attend to the busines of his heavenly Father, and when he was sought amonge his frendes and kinsmen, he was not there to be found.

The second thinge is that he which leadeth a spirituall & religious life, ought not to be greued or discomforted though sometime he be drie in soule, and voide of deuocion, as if he were forsaken of God: for in this maner it befell

vnto the most blessed virgin our Lordes moste deere and holie mother: wherfore he ought not to be vanquished nether to fall into dispaire there by, but to beseeche our Lorde Iesus instantlie by holie meditations, and deuout prayers, and he shall finde him at the laste in due season.

The Third is that we neuer follow to much our owne proper willes: as we haue exsample here in our Lorde Iesu, who after he had saied that it behoued him to be occupied in those thinges that appertayned to his Father, yet after that he resigned him selfe, and followed the will of his parents, retorninge from the Tēple and goinge backe with them into Nazareth, & in beinge afterwarde euer subiect vnto them: where in is manifest vnto vs the exceeding great meekenes of our Lorde and Sauour Iesus: wherof we shall speak more in the Chapter followinge.



*Of the maner of liuinge of our Lord Iesu
and what he did from the twelue
yeare vnto the thirtieth yeare
of his age.*

The 13. Chapter.

FROM the time that our Lorde
Iesus was gone home with
his parentes to Nazareth when

he was twelue yeare olde as is
aforesaid, vnto the thirtith yeare
of his age, we finde nothinge ex-
pressed in scripture what he did,
or how he liued: what shall we
then suppose of him in all that
longe time? shall we thinke that
our Lorde spent all this time in
waste, and that he did nothinge,
or wrought nothinge, worthie
to be written or spoken of? nay
God forbid. And yet againe if he
ether did, or saied any notable
thinge, why is it not written in
holy scripture as his other wordes
and deedes be written? surelie it
seemeth maruelous and wonder-
full. But neuertheles if we consi-
der diligentlie we shal see that
euen in doinge nothinge, he did
great and wonderfull thinges: for
there is no litle part of his deedes,
or time of his life with out great
misterie and edification: for as he
both spake and wrought with
great exsample of vertu in conue-
nient time, so he likewise with
drew

drewe him selfe and was silent with no lesse exsample of vertu when time required. For he that was our soueraigne master who came to teach vs and instruct vs in vertu, and to shew vs the way of euerlasting life, began euen from his youth to doe wonderful deeds, & that in such an vnknowē and wonderfull maner as neuer before was heard, that is to say in concealinge him selfe, and appearinge as moste ignorant and abiect in the sighte of men, as we shall further anon declare; and yet we will not fullie affirme any thinge which is not proued by holie scriptures or auncient Doctors, but as deuoutly imagininge to our further edification and stirring to deuotion, as is said in the preface and begininge of this booke.

Firste therfore we will deuoutlie thinke and imagin that our Lorde Iesus in that time often retired and sequestred him selfe

from the companie of the worlde, and repaired often times vnto the Sinagoge as to the Church where he daily occupied him selfe in prayer, sitting not in the highest and moste worshipfull place, but in some lower and secret rome: & when he came home after his prayers were ended, he willingly in all thinges assisted his blessed mother, and also his supposed Father in his arte and occupation, cominge and goinge, and hauing entercourse amonge other men, but vnknownen vnto them who he was.

Luc. 2. All the comon people which knewe him and dwelled nere vnto him, wondred much, to see so goodlie and faire a younge man, not to seeke to magnifie & exalte him selfe, seeinge as the Gospell saieth of him, *That our Lorde Iesus after he was twelue yeare olde, profited in age, in wisdom, and in grace both before God and man, that is to say in the comon opinion of all men.*

Bu

But now when he was of more age and drawinge towardes his thirty year, because he shewed nodeedes of commendation outwardly the comon people had no particuler estimation of him. And here we may see that in this celsation and concealinge of him self and as it were doinge nothings, he did a moste singuler acte, and worthis of great comendaciō & what was that? verely to make him self so meane & abiect in the sighte of mā, he hauinge no neede so to doe, but we hauinge neede so to be taught. For as we see in all our deedes, there is nothings greater nor harder to fulfil then this, and surely that man is attained to the highest degree of perfectiō, which trulie and sincerely hath ouercome him selfe, and mastered the proud rebellion of his minde, so that he seeketh not to be in the reputaciō of men but rather to be reputed, as a moste vnworthie person: for this is much more

comendable then for a man to be counted a mightie conquerour, and to haue vanquished many Cities and kingdomes, as the wise man Salamon witneseth: wherefore vntill we come vnto this degree of perfection, we should esteeme our selues as vnperfect, and all that we doe as of litle account. For seeinge, that when we haue done all that we can, yet are we to be accounted but as vnworthy

Matt.

seruants, as our lorde him selfe hath saied, therfore vnto the time that we come vnto this degree of abiection and contempte of our selues, we walke not in veritie but in vanitie as the Apostle testi-

Gal. 6.

fieth, sayinge: *Who so reckoneth oughte of him selfe in his owne sighte he is as nothinge and doth beguile and deceiue him selfe.*

Wherefore our Lorde Iesus humbled him selfe, & made him selfe as moſte contemptible: liuinge in this maner, not for his owne neede, but for to teache vs the way

way of perfection: the which if we learne not of him we shall not be excused. For it is an abhominable thinge to see him that is but a worme and wormes meate, for to lifte vp him selfe by pride & presumption, when the highe Lord of Maiestie so meeklie liued in abection, and humbled him selfe to nothings. For behould he humbled him selfe in all maner of meekenes in the sight of the worlde fulfillinge firste indeed, that which he taught afterwarde in wordes, sayinge vnto his disciples: *learne of me for I am meeke and Mat. humble in harte.* And by how much ^{11.} he humbled him selfe before his preachinge and manifestinge of him selfe, by so much it torned to the aduancement of him selfe and his doctrine when he began afterwarde to speake of so highe & excellent misteries, and to worke such wonderfull and admirable thinges before thē. And yet those wicked and cursed Iewes sett

nothinge the more by him, but despised him and scorned him sayinge: *quis est iste? Nonne hic est faber filius Mariae, frater Iacobi & Ioseph & Iude & Simonis? VVho is this? is not this the Carpenter the Sonne of Marie, the brother of Iames and Iosephe and of Iude and Simon? and are not his sisters here With vs?* And also affirmed that he cast out diuelles thoroughe the power of the diuell with many such other despites and iniuries, all which he suffered moste patiently and meekely, makeinge thereof a sworde of meekenes where with to kill the proude aduersary the diuell.

And if we will farther see how mightelie he girded him selfe with this sworde of meekenes & humilitie, (as the Prophet saied) *ler vs. ake dilligent heede to his deedes, and we shall see them all-ways shine in this vertu, euen fro his birth and incarnation to his death*

death and passion. And why suppose we that he practised so much this vertu of meekenes: surelie for that he knew right well, that as the begininge of all sinne is pride, so the foundation of all vertu and saluation is meeknes, with out the which foundation the buildinge of all other vertues is in vaine. And therefore if we hope well of virginie, of pouertie, or of any other vertu with out meeknes, we be deceiued.

And for as much as our Lorde him selfe hath taught vs and shewed vs, in what maner this vertu of meekenes should be obtained, to wit by the dispisinge of our selues in our owne sight, and by the continuall doinge and exercisinge of lowelie offices, therefore it behoueth vs to practise the meanes, if we will perfectly attaine to the end of this highe and noble vertu. Saint Bernard writing hereof to a
cer-

certaine Cannō, saith: Almighty God giue vs his grac to get this vertu perfectly, for surely I my selfe (saith he) am full far of from it. And thus much of this vertu.

But now to retorne againe to our principall matter and to speake of the life of our Lorde Iesu, let vs behould and consider the maner of liuinge of that blessed companie in pouertie and simplesnes together. The old mā Iosephe how he worketh as he was able in his crafte of Carpentrie: and our Ladie the with hir distaffe & hir nedle, and dressinge of their meate and such other worke as belongeth to howsholde; and our Lord Iesus he helpeth them both at their nedes, as in layinge of the boorde, makinge of the beddes & such other busines, fulfilling that which was spoken of him in the gossell sayinge: *The sonne of man came not to be serued, but to serue.*

Matt.
20.

Also we may thinke how they three eate together euery day at
one

one litle boorde, not precious and delicate meates but simple and course, such as was only needfull for the sustenance of nature. And after their meates how they commune and talke together, not in vanie and dissolute communicatiō but in wordes of deuocion, of pietie, and full of the holie Ghoste: so that as they were fed in their bodies, they were much better refreshed and fedd in their soules. And then after these and such like recreations, they went euery one to prayer a part by them selues into their closettes: for we may imagin they had no great, but a litle house, in the which they had made three seueringes or litle partitions, as it were three chambers, wher in specially to pray and to rest. And we may deuoutly imagin how our Lorde Iesu euery nighte after his prayer meekly goeth, to his bed shewing him selfe both in that & all other thinges to be verie man, and concealinge

linge thereby his God head from
the diucll.

O Lorde Iesu Christe well
mayest thou be called highe God,
that wouldest in all that longe
time thus trauaile and put to so
great penance that molte inno-
cent body for our sakes, where as
the trauaile of one nighte had
beene sufficient to haue redee-
med al the worlde: but thy greate
loue towards man, made thee to
doe great deedes of pennance for
him. Thus thou who arte kinge
of kinges, and Lorde of Lordes,
who helpest and releuest all men
in their necessities, & geuest thy
blesinges plétioullie to all others
as euery estate and condicion
doth require, didest chose and re-
serue to thy owne person so great
austeritie and pennance, in wat-
ching, in abstaininge, in trauail-
inge, and in labours continued so
longe a time, and all for our loue.

Lord God what may we say
now to them that loue so much
the

the contentment and ease of the
 fleashe, and which make so much
 adoe in the curiositie of their diet,
 varietie of their ornaments, and
 such other vanities? Turely we
 that seeke and desier such thinges
 learne not this in the schoole of
 our master Christ: for he taughte
 vs both by worde and example
 meekenes, pouertie, pennáce, and
 chastising of the bodie. And vnles
 we be wiser then he, if we will
 not erre, let vs followe that soue-
 raigne master, that will nether
 deceiue, nor may not be decied.
 Wherefore after the doctrine of
 the Apostle *hauinge meate and cloa-* S. Paul.
thing let vs houlde our selues there with
contented. And let vs followe to
 our poweres the blessed life of
 our Lord Iesu: and that passinge
 ouer this wretched life in pénan-
 ce we may attaine to the life euer-
 lastinge, where is perpetuall ioy
 and mirthe with out all maner of
 paine, Amen.



*Of the Baptisme of our Lorde and
Saniour Iesu.*

The 14. Chapter.

AFTER that Twentie nine yeares were compleate and expired in the which our Lorde Iesus

Iesus had allwayes liued in pen-
nance, abiection, and after a se-
cret & concealed maner as is a fo-
refaied. In the beginninge of his
Thirtie yeare he spake vnto his
blessed mother and saied: Deere
mother the time is now come that
I muste glorifie my heauenly Fa-
ther, and to make him knowen,
who is of all other the highest, &
also to shew my selfe openly to
the worlde, and to accomlishe
the worke of the saluation of
mankinde, for the which my Fa-
ther hath ordeyned and sent me:
where fore good mother be of
good comfort, for I will shortly
retourne againe vnto you. And
there with that soueraigne master
of meekenes kneelinge downe to
his mother humbly asked hir
blessinge. And she also kneelinge
down to him embraced him in hir
armes, and with weeping teares
saied thus: My blessed Sonne
as thy holie pleasure is, so be it
done, and thy heauenly Fathers
bles-

blesinge, & myne be with thee,
and euer thinke on me and
be mindfull soone to come againe
vnto me: & so he meeklie tooke
his leaue of his blessed mother,
and allso of Iosephe his supposed
Father.

Then tooke he his way from
Nazareth towards Ierusalem,
and so onwarde vntill he came
to the riuer of Iordan, where at
that time Saint Iohn baptised the
people, the which place is from
Ierusalem the space of eightene
mile. And so that Lorde of all the
worlde goeth all that longe way
barefoote & alone with out com-
pany: for as yet he had not any
disciples. O Lorde Iesu yee that
be kinge of all kinges and Lorde
ouer all dominions, whether goe
yee in this maner all alone? Good
Lorde where be all your Dukes,
Earles, Knightes, and Barrons:
your Coaches, Horses, and ma-
ny attendants that should be
about you, to garde you & keepe
you

you from the comō people, as the maner and custome of Kinges and Nobles is? where are your Haruengers and Purueyors that shoulde goe before you with all other great pompes and worldly honors which we wretched wormes doe ordinarilie vse? Be not yee that highe Lorde of whose mercy & goodnes both heauen and earth is wholly replenished? How is it then that yee trauaile thus simplie all alone bare foote and bare legge on the bare ground? verely the cause is for that yee be not as yet in your proper kingdome, the which is not the kingdome of this worlde, for here you haue debased your selfe takinge vpon you the shape of a seruant and not of a Soueraigne, you haue made your selfe a pilgrime and stranger as one of vs, and all our forefathers haue beene: you haue made your selfe a seruant to make vs kinges: and

and that we may safelie come to
your heauenly kingdome, yee your
selfe are come downe into the
world, to shew and direct vs the
perfectly way. But good Lorde
why is it that we leaue and for-
sake this way? why follow we not
after you in the steppes of meeknes
and lowlines? why loue we and
seeke we so much after deceitful
honors, pompes, and vanities of
this worlde? certainlie for that our
realme and kingdome is of this
worlde, forgettinge our selues
that we be here but pilgrimes and
strangers, and therfore we falle in-
to these errors and follies, and we
the sonnes of men seeke altoge-
ther after vanities, makeinge com-
mutation of felicitie, for falsitie: of
heauenly ioy for earthly delightes,
and of eternall treasure for tem-
poral trashe. Truly good Lorde if
our desiers and cares were for the
gettinge of your kingdome, and
our comfort consisted in heauenly
things and perfectly knew our
selues

selues to be but strangers and pilgrimes here, then should we soone contemne these thinges which now so much we couet, and gladlie forsake them to followe you, taking only that which were sufficient, & auoidinge that which were superfluous, and after your example with out let or impediment, to leaue and despise all worldly vanities.

Thus when our Lorde Iesus came to the water of Iordane, there he found that holie precursor baptisinge and preachinge, & much people repaired thither to heare him, for they reputed & held him for Christ. And behould how our Lorde Iesus amonge other people went vnto Iohn & prayed him to baptise him. But he behouldinge him, and knowinge him in spirit was afraid, & with great reuerence saied: *Lorde I should* Mat. 3.
be baptised of thee and comest thou vnto me? And Iesus answered: suffer it so now, for thus it behoueth vs to fulfill
all

all righteousness. As if he had said: Speake not hereof now and bewraye me not, nor make me knownen at this present, for my time is not yet come; but doeas I commande thee and permitte me to be baptised, for by this meanes righteousness & meeknes must be made manifest.

For as the holie doctours say, meeknes hath three principal degrees. The firste is for a man to be subiect to his superiour, and not to exalte him self aboue him who ether by place or callinge, hath authoritie to commande him. The second is, for a man to be subiect and obedient vnto his equall, not preferringe him selfe therfore but neuertheles obeying him. And the thirde and molte soueraigne of all the rest is, when we subiect our selues to them which are far our inferiours, and of much lesse and lower degree then our selues. And this degree of meeknes performed our Lorde Iesus at this present,

present, when he humbled and submitted him selfe to his seru-
uant saint Iohn, and here in he
fulfilled that righteousness, and
all the perfection of meeknes and
humilitie.

And then when Iohn saw our
Lords will was to haue it so, he
did as he commanded him, and
so baptised him in maner as fol-
loweth. Now behould how that
highe Lorde of Maiestie putteth
of his cloathes and strippeth him
selfe nakedly as another of the
people: and after how he is
plounged in the colde water, in
that colde time, namelie in the
winter: ordaininge that whole so,
our heath and saluation, and
washinge away there with (none
of his owne sinnes, for he had
none) all our sinnes and filthines:
and in a spirituall maner espou-
sing him self vnto his Church, &
by this signe of assured fidelitie,
engageinge him selfe vnto vs, for
in the faith of our Baptisme we

H

be

be wedded and assured vnto our Lord and Sauour Iesus.

And in further witnes of this excellent worke and spiritual espousage: behould, all the blessed Trinitie were personally present to confirme this holie contracte, and the holy Ghost came downe in the likenes of a doue & rested vppon our blessed Sauour, and the voice of the Father spake from

Mat. 3. heauen sayinge: *This is my welbeloued Sonne in whom I am well pleased, heare yee him.*

S. Bernard.

Vpon which wordes of the gospell saint Bernard taketh occasion to speake of the silence and great humilitie of our Sauour, sayinge: Lo Lorde Iesu now is it high time that thou speake vnto vs, why wilt thou be any longer in silence, seing thy heauenly Father hath geuen the leaue to speake, & commanded vs to harken vnto thee? How longe wilt thou that art the power and wisdome of God, conceale thy selfe, appearing

so weake and so simple in vnder-
standinge? how longe wilt thou
that art the Sonne of the highest
and kinge of heauen, suffer thy
selfe to be supposed and called
the sonne of a Carpenter? O thou
mirour of perfect meeknes, how
much doest thou confound my
pride and my vanitie? for I, which
to speake the truth, can do righte
nothings, yet in the hawtines of
my opinion I thinke I can doe
much: when I should be silent &
houlde my tounge, yet muste I
put forth my selfe and shew my
wisdome, althoughe it redounde
to my euident shame: when I
should harken to others, I take
vpon me to teache: and when I
should be obedient, I become a
commander & haue not followed
they humble example, who so
longe time suppressed thy words
in silence, and concealedst thy
selfe from the knowledg of men;
which coulde not be in thee for
seare of vaine glorie, who wert

the glorie of thy euerlastinge Father; but neuertheles thou fearedst this much, yet not in respect of thy selfe but of vs, whom thou knewest well to haue great neede both to feare and to flie from this vice of vainglorie. Lo (saith saint Bernard) here you see that when hee spake not with his mouth, he taught vs with his deedes, & again when he taught vs by wordes, he expressed the sam by his own exāples, as him self sayeth: *Learne of me for I am humble & meeke of hart.* Lo I say, frō the infancie of our Lorde, vntill his age of thirtie yeares, he hath onely laboured to learne vs this lesson of silēce and meekenes.

Thus saith saint Bernard; to shew vnto vs that our Lorde Iesus meekly held his peace, and concealed him selfe for so longe a time, only for our example to flie presumption, and to keepe perfect meekenes, The which vertue was especially apparant in this his Baptisme, by his meek-

meeknes and lowlines shewed to his seruant, makinge him so worthie and great, and exaltinge him to an office of such dignitie, and him selfe to supply the place of a moste abiect person, euen of a verie sinner. And surely in this point the meeknes of our Lorde is moste wonderfull, and much to be admired, namely hauing vnto this time concealed him selfe, and liued amonge the people in contempt and abiection, and purposinge now to preach & and to manifest him selfe as the Sonne of God vnto them, that neuertheles he would come to doe pennance and to be baptised amonge them, and that openly in the sighte of so many sinful persons. For accordinge to common reason he might haue doubted, lest therby afterwards whē he should haue preached vnto them, they might hold him in the lesse reputation, and the rather haue despised both him and his doctrine.

But the master of meeknes letted not for this to humble him selfe in all maner of lowlines for our instruction, shewing by this example that he hadde already attayned to the perfect despisinge and contempte of him selfe: But we in contrary maner shew, by that we daylie hunt after honors, that we be then happiest and best pleased whē we can heare of our owne prayses; For if we haue any vertue which deserueth commendacion, that would we gladly haue diuulged and knowen, but as for our defectes and our vices we couer them & carefully seeke to conceale them: yea althoughe we knowe our selues assuredlie to be moſte vnworthie and sinfull, yet would wee not be reputed so of others, but would haue them to hould vs for very holie: which is far from the perfect meeknes of our Lorde Iesu, as both here, and in all his deedes hath beene shewed vnto vs.

Wher-

Wherefore let vs vse our indea-
uours to attaine this vertu that is
so needfull and necessarie : not
fearinge or doubtinge heerby that
we shal be any lot the more vna-
ble to profit or further others; for
as in this time of our Lordes bap-
tisme , shewinge to his seruanc
this soueraigne meekenes and so
much abasing him selfe, the Fa-
ther from heauen did witnes, and
the holie Ghoste gaue testimonie,
that he was the Sonne of God; so
thoughe we make our selues most
abiect and humble our selues ne-
uer so much in our owne eies, and
in other mens also, yet God will
make vs knowen in time conue-
nient as shal be mooste for our
merit, for others profit, & for his
owne glorie, the which let vs
euer seeke and desier. Amen.



*Of the Fastinge of our Lorde Iesus and
his Temptation in the deserte.*

The 14. Chapter.

VV Hen our Lorde Iesus
was baptised as is afo-
resaid, presently he departed and
went into the deserte: And there,
vpon

vpon an highe hille which was
from the place of his baptisme
some foure myle, and is called
Quarenta, he fasted fortie dayes & Mat. 4.
fortie nightes, not eatinge any
kinde of sustenance, as the Euan-
gelist saint Marke testifieth. who
farther sayeth that his dwellinge
was there amongst the brute
beastes. Now take wee here dil-
ligent heede to our Lorde Iesus
and to his blessed deedes, for here
he giueth vs example and
teaceth vs, many great vertues &
notable graces, namely in that he
is solitarie, fasteth and prayeth,
waketh, lieth and sleepeth vpon
the earthe, and meekly is con-
uersant amōgst such sauage crea-
tures. And here we are to consider
four pointes which specially ap-
pertaine to all spiritual persons, to
wit: solitarines; fasting, prayer,
and bodily pennance, as the mea-
nes wherby they may obtaine
that cleanes of soule and harte
which they ought so principally



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esus
af-
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pon

to seeke and desier, in as much as it is so necessarie, and comprehendeth in it selfe all other vertues, and driueth away and expelleth all sortes of vices: for in such persons as are infected with vices, or els are drie and barren throughe default of vertues, cleanes of hart cannot continue; & no wonder, for by enterteyninge sinne and bannishing vertue, they debarre them selues of that grace wherby a man may deserue to see God, as Christ him selfe witnesseth in the

Mat. 5. *gospell sayinge: Blessed be the cleane in hart for they shall see God.* And as saint Bernard saieth: the cleaner that a man is, the nerer he is to God, and the more clearly is able to see and discern him.

Wherefore for the obtayninge of this vertu, deuout prayer is one principall helpe; and for as much as prayer with out abstinēce profiteth little, therefore it is fit that there be ioyned there with, fasting, and bodily pennance: but
alwaies

alwaies with discretion and wisdom: for bodily pennance without discretion letteth and hindreth many good workes: and for the better accomplishinge of the three former, the fourth is also much auailable, which is solitarines: for where is distraction of minde deuout prayer can neuer be wel performed. And hee which seeth and heareth many thinges shall hardly escape vn-cleanes of hart, and cannot remaine free from the tumult and noise of many vnquiet cogitations, for often times death entereth into our soule by the windowes of our bodily fences. wherefore thou that wilt be lincked & knit in soule to our Lorde Iesus, and desierest in cleanes of hart to see God; after the example of our Lorde and Sauour, retire thy self in solitude, as much as may conveniently stand with thy estate: flye the company of men: seeke not curiously to heare of nouelties

nor to gather or encrease thy familiars and acquaintance, nether fill thy eares with hearing, nor thy eies with behouldinge of worldly vanities. For it was not without great cause, that holie fathers heretofore soughte out deserts and other solitary places far from the company and conuersacion of men: wherevpon they also taughte, that a contemplatiue man oughte to be blinde, deafe, and dumbe, and all that which may disturbe the rest and peace of the hart, thou art to auoide as the poison and venom of the soule.

This solitarines as saint Bernard saith, is more in the vertue of the soule then of the body, that is to say, that a man in his intention, and by spiritual deuotion, be departed from the world and worldlie company, and be specially ioyned vnto God. And therefore saith the same saint; that thou that art amonge the daylie

daylie company of men by thy bodily presence, yet maiest thou be solitarie and sequestred in thy soule if thou wilt, as not by settinge thy fancie vpon these fadinge pleasures, by despisinge these worldly vanities, by flyinge of all strifes, debates, and contentions, by remittinge of wronges and iniuries, and in not feeling with sorrow thy owne harmes, for else althoughe thou be alone and retired in body, yet art thou not alone and perfectly retired in thy soule. And finally in what maner of company soeuer thou art conuersant, beware and specially auoide these things if thou wilt be truly solitarie, that is, that thou be not a curious and busie searcher of other mens conuersations, or else a presumptuous and temerary deemer of other mens doinges.

This is saint Bernardes sentēce of solitarines, by the which we
may

may vnderstand that bodylie inclusion: sufficeth not without the enclosure of the soule: but for to obtaine this spirituall sequestration, the bodily seperatiō healeth much, by putting away all outward occasiōs that may withdrawe the soule from hir inward vnitinge and conioyninge with hir spouse Christ Iesus. Wherefore that we may be so vnited and knit to him by grace, let vs indeuour with all our mighte to followe his vertues, that is to say, in solitarines, in deuout prayer, in fasting, and in discreet pennance. And finally in that he was cōuersant in the desert amonge the beastes, we haue example to liue simply, and to carie our selues lowly in what company soeuer we be: and to beare patiently: & to haue sufferance with thē, that sometimes seeme vnto vs somewhat disordered and beastlie in their liues.

And thus recalling to minde
the

the manner of life of our Lorde Iesus Christ in the desert, liuinge in so great pennance those fortie dayes, euery christian soule ought to visit him there often times, by deuout prayer & harty compassi- on, especially in the holy time of Lent, when fortie dayes toge- ther he liued in so great solitari- nes as is a foresaied.

Now as the gospel saith whō those fortie dayes of his fastinge were compleate and ended, our Lorde Iesus began to be an hun- gred. And then that false tempter the deuill that was busie to know if he were God, came vnto him and tempted him of gluttonie, sayinge: *If thou be the Sonne of God* Mat. 4. *commande that that these stones may be made bread.* But he coulde not with al his treachery deceiue him that was the master of truth: for he answered him so wisely, that nether he was ouercome by his temptation, nor the aduersary could knowe what he desired.

For

For he nether denied no affirmed that he was the Sonne of God, but convinced him by an authoritie and sentence of holie scripture, sayinge : *Thou shalt worship thy Lorde thy God and him onely shalt thou serue.*

And here we haue example by our Lotde Iesu to withstand the vice of Gluttony, for there must we begin if we will ouercome & haue the victorie of other vices, for of such as betake them selues to religious life, the enemy commonly begineth to assault them with this temptation : wherfore as it may seeme he that is ouercome with this sinne, is faint and vnable to ouercome any other. And therfor many holie doctours haue saied, that a man trauaileth in vaine against other infirmities, that first hath not vauquished the vice of gluttony.

Then the diuell tooke our Lorde and bare him into Ierusalem, which was about the space of

of eighte myle after the comon opinion, and there he sett him vpon the pinackle of the Temple, where he tempted him of Pride, sayinge: *If thou be the sonne of God, Mat. 4*
caste thy selfe downe headlonge, but our Sauour ouercame him by authoritie of holie scripture, so that he lost his purpose, in temptinge him in Pride, and was neuer the wiser in the knowledge of his God head.

And here we haue a worthie example of patience consideringe the great benignitie of our Lorde Iesu Christ, who suffered him selfe to be handled and borne of the serpent the diuell, who hated him so much, and was also so mortall an enimie to all those whom he loued moste.

After this, as saint Bernard saith, the diuell seeinge that he could perceiue nothinge of his dietie, & supposinge there by that he was not God but mā, began this third time to proue & tēpte him as mā.

Wher-

wherefore he tooke him and bare him vnto an other ful highe hille, within two myles of the hille of Quarantana, and there he tempted him of Couetousnes and Idolatry together, shewing him all the kingdomes of the worlde and the glorie of them, sayinge:

Mat. 4. *All these will I giue thee if thou wilt fall downe and worship me.* But as in the former, so was he here openly reprobued, and fully ouercome and vanquished.

Wherefore if wee here take good heede and diligētly consider how our Lord him self was tempted of the diuell, we should not much wonder though we fillie wretches be often tempted by him: for not only was he tempted these three seuerall times, and in these three seuerall temptatiōs, but as saint Bernard saith, he was tempted in all maner of temptations that belongeth to the infirmitie of our nature: but alwaies ouercam them, & euer was with-

without any thoughte of sinne.

At the laste when the enimie was fully ouercome & fled away, the Angelles in great multitudes came and ministred vnto him, wherfore take we here good heede, and behould we inwardlie, how our Lorde Iesu sitteth and eateth alone, and the Angelles about him: and thinke we deuoutlie by imaginacion in our soules of these thinges that followe, for they are very worthie and notable and muche stirring to deuocion.

First we may imagin & thinke what maner of meate it was that the Angelles serued him with all after his long fastinge, wherof the scripture maketh no mēciō: wherfor we wil here suppose of him by deuoute imaginatiō, & that accordinge to his humanitie; for if we should speake of his diuinity, there is no questiō but he could haue presently created whatsoeuer he had pleased, or haue had of thinges already

already created whatsoeuer he would haue commanded. But wee finde not that hee vsed his mighte, or practised his power for him selfe or for his disciples in their bodily necessities, but for the good and consolation of the comon people. whereof in the gospell we haue euident example: how to declare his power & Godhead to the people, he twice miraculously fed great multitudes with a few loaues and certaine little fishes: but of his disciples it is written, that they plucked the eares of corne and eate them for hunger. Also at an other time when he was wearie, and sate him downe in the way side by the well speakinge with the woman of Samaria, we reade not that he made or created meate for him selfe to eate, but sent his disciples into the citie to beg their foode, and him selfe craued water of this womán. Wherefore it is not likely that at
his

this time after his longe fastinge and bodily hunger hee purueyed his meate by miracle, and also there were no people present to receiue edification by any miracle, which he alwaies obserued as we before haue noted, but onely Angelles were there present who needed not any such kind of confirmation.

And seeinge further that in that mountaine there were no men inhabitinge, nor meate readie dressed, wee shall neuertheles deuoutly imagin, that the Angelles brought him corporall foode readie prepared from some other place; as it befell to the Prophet Daniell: who as the scripture recounteth beinge put into the Lions den, and Abacucke an other Prophet bearinge meate to the fielde, the Angel of God tooke him by the heare of the head and bare him from thence into Babilon, to feede the Prophet Daniel with that meate,
and

Dan. 4.

and presently after was carried back againe to his former place. In this maner let vs heere imagin of our Lorde Iesus, and of his holie mother, that what time sathan that false tempter was ouercome & vanquished, the holie Angelles in great multitudes came vnto our Lorde Iesu after his victorie, and fallinge downe to the earthe deuoutly honored him and worshiped him as their only Lorde & almightie God. And how our Lorde sweetly and meekly enclined to them againe, acknowledginge him selfe very man, or as it were rather lesse and inferior the the Angelles.

Then speake the Angelles and sayed thus: Moste worthie Lorde you haue longe time fasted and it is now more then time that we prepare you somewhat to eate, wherfore what is it your pleasure that we prouide you? And then our Lorde Iesus sayed: Goe yee vnto my deere mother, and such
maner

carried
ace. In
gin of
s holie
athan
come
gelles
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e, and
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maner of meate as she hath ready,
the same doe you bringe vnto me,
for there is no corporall meate so
pleasinge vnto me as that of hir
preparinge.

And then two of the Angelles
presently departinge, were sodai-
nely before our blessed Ladie
the virgin, and saluting hir with
great reuerence in hir Sonnes be-
halfe, they declared their message
vnto hir. And so with expedition
she gaue them of that simple meat
(peraduenture a few smale fishes)
which as God would she had pre-
pared for hir selfe & Iosephe, the
which the Angelles tooke of hir,
with a loafe of bread and a towell
and broughte it vnto our Lorde
Iesus. And the the Angelles spread
the towel vpon the grounde, and
laied the bread thereon, & mildly
stoode by and attended whilst our
Lorde Iesus saied grace, and vntill
he had geuen his blessinge and
was set.

Now be thou here attentue
thou

thou which art retired from the worlde and liuest in solitarines, and here consider why thou eatest thy meate alone, without the fellowship and company of the worlde, and thou shalt see how our Lorde Iesus him selfe sitteth alone and eateth his meate on the bare grounde, for there hath he nether table nor cushin. And here doe thou behould how courteouslie and soberlie he taketh his meate not with standing his hunger and longe fastinge. Behould also how the holie Angelies serue their Lorde, preaduenture one of bread, and an other of wine, and other some ioyfully singe, in steed of musicke, some heauenlie songes; and so they refreshed and comforted their Lorde with ioy, yet not without great compassion to see their Creator so far abused.

This blessed fellowship and company haste thou thought thou see them not when thou eatest alone in thy Celle if thou be
in

in pure and perfect charitie, and
 haſt thy hart fixed and wholly ad-
 dressed to God as the Apostle
 willeth, ſayinge: *Whether yee eate* S. Paul.
or drinke, or what ſoeuer yee doe, let
all be to the praiſe and honour of our
Lord Ieſus; for we ſhould alwayes
 laude and thanke him in our har-
 tes, haue we much, or haue we
 litle, be it good, or be it bad, and
 with as much comfort when we
 are alone, as if we viſibely ſaw
 the bleſſed Angelles in preſence
 before our eies. And alſo we
 ought to call to minde our Lord
 Ieſu, and to haue compaſſion
 vpon him, who beinge almightie
 God, the ſoueraigne Creator of al
 the worlde, who geueth foode &
 ſuſtenance to all creatures, ſo
 meekned him ſelfe that he would
 haue neede of bodily meate,
 and to eate and to feede in the
 maner and faſhion of an other
 earthlie man. Much oughte we to
 loue him and humbly to thanke
 him, & with a glad & a voluntarie
 I will

will to suffer pennance and to endure disease for him that hath suffered and endured so much for vs.

Now when our Lorde Iesus had eaten and saied grace that is to say, geuen thanks to his Father in his manhoode for that bodily refection, he bid the Angels bear againe to his blessed mother that which was left, tellinge hir that shortly he would retourne vnto hir. And when they had done as he commanded, and were come againe vnto him (which was in a very short time) he spake vnto them and saied: Goe againe vnto my holy Father and your felicitie, and recommend me vnto him and vnto all the court of heauen, for yet awhile it behoueth me to performe my pilgrimage here on earth. And anon they all fallinge downe to the earthe and deuoutly takinge his benediction, after he had blessed them, they went vp againe so heauen, tellinge there these tidin-

tidinges of his gracious victorie,
where with all the blessed court
reioysed with much ioy & than-
kesgeuinge to Almightye God.
And thus much may suffice at
this present touchinge the temp-
tation of our blessed Sauour.
Now speake we of his retorning
againē home to Nazareth to
the house of his mother the blef-
sed virgin S. Marie.

When our Lorde Iesus went
downe againe from the hille, he
came to the riuer of Iordane
where as saint Iohn Baptist was.
who as soone as he sawe our Sa-
uour come towardes him, he
shewed and pointed to him with
his finger sayinge: *Behould the lābe* Iohn. 1
of God, behould him that taketh away
the sinnes of the world. Lo he it is
vpon whom I sawe the holie
Ghoste descend when I baptised
him. Also at an other time when
saint Iohn had pointed to him as
he did at this present, saint Peter
and saint Andrew with other

Disciples had their firste knowledge of him as the gospell mentioneth.

Afterwardes our Lorde Iesu departed from this countrie and tooke his way towarde Gallile vtill he came to his mother at Nazareth. whom here let vs also followe by compassion of his great trauaile all that longe way, beinge the space of three score & fourteene myle as is aforesaid. And when that he was come home and his mother had the sighte of him, no wōder thought she were exceedinge glad & ioyfull, much more then any tounge is able to expresse: wherfore suddenly she rose vp, imbraced him, and welcomed him home, and hartely thanked almightie God, that safely had brought him vnto hir againe. But behouldinge his face so leane and so pale, she had great compassion on him. And our Lorde reuerently enclinning to her did worship hir, and also Iosephe

Iosephe his supposed father. And
so dwelled he with them as he
did before obediently and meek-
ly, but after an other maner of
sorte, to wit by shewing
outwardly his perfection
more and more, as
hereafter shall be
declared.

13

How



*How our Lorde Iesus began to teach
and to gather Disciples.*

The 16. Chapter.

After that our Lorde Iesus was
come home againe to Naza-
reth from his baptisme & temp-
tation as is aforesaid, he began by
little

by little and little to shew him
selfe and to teach, but pryuely &
secretly, for as openly we reade
not that he tooke vpon him the
office of preachinge all that yeare
followinge, that is to say, vntill
the time that he wrought the
first miracle at the weddinge in
Cana of Gallile, which was the
same day twelue month after
that he was baptised. And althou-
ghe he & his disciples met some-
times together in prayer or other
wise, yet it was not so frequent
nor so openly before Iohn Baptist
was taken and imprisoned, as af-
terwardes. Where in he gaue vs a
wonderfull example of meekenes,
when as touchinge the office of
preachinge he gaue place to saint
Iohn who was much lesse and
with out comparison far infe-
riour vnto him selfe And so we
may see that he began not with
boaste and blowinge of trompet-
tes as many doe, but with meeknes
little and little softly and silently.

Vpon a Saboth day when he was come into the sinagoge, which he was ofte accustomed to doe as into the church of the Iewes, he rose vp for to reade in maner of a Clarke or deacon. And when there was taken him the booke of the Prophet Isay, he turned to the place where it is written:

Isa. 61. *The spirit of our Lorde hath rested vpon me, & therefore he hath anointed me, and to preache vnto the poore he hath sent me &c.* And when he had closed the booke and taken it back againe, he sate him downe and began to speake as followeth. *This*

Luc. 4. *day is this scripture fulfilled in your eares.* And here behould how meekly he tooke on him the office of a preacher as it were of a simple Clarke, first with a lowlie and humble voice reading, and after meekly expoundinge it of him selfe, and yet not openly expressing it to be him selfe, when he saied: *This day is fulfilled this scripture.* As who should say,
I that

I that reade this day, am he of whom the scripture speaketh.

And the eies of al that were in the sinagoge were sett vpon him, and they wondred at the wordes of grace which proceeded out of his mouthe: & yet no wonder, for he was most beautiful to behould and eloquent to heare, as the holy Prophet saith of him: *Speciosus, forma præ filiis hominum diffusa est gratia in labijs tuis.* The moste beautifull amonge the sonnes of men, and grace is shewed in thy lippes. Psa. 44.

Furthermore our Lorde Iesus purposinge now to take in hand the worke of our saluation, began to call and gather disciples: And he called saint Peter and saint Andrew three seuerall times. First when they were at the water of Iordane, and then came they first in knowledge and acquaintance with our Lorde, but as yet they followed him not.

The second time he called them from the shippe when they were about to take fishe as saint Luke maketh mēciō: but then thoughte they heard him and followed him, yet they soughte after this to retorne to their owne proper gooddes againe. The third time as saint Mathew declareth, he called them from the shippe, when
 Mat. 4. he said vnto them: *Come yee after me and I shall make you fishers of men.* And then forsooke they their fishe and their nettes and presently followed him.

Also in the two laste vocations, he called saint Iames and saint Iohn, with saint Peter, and saint Andrew, as in the same place of the gospell is exprest. But specially he called saint Iohn the Euangelist from the bridall, as saint Ierome saith, althoughe we finde it not in the text of the gospell. And also at an other time he called saint Mathew the Pub-
 blican. But of the maner of calling
 the

the other, it is not expressly written, saue onely that saint Luke maketh mencio of twelue Apostles chosen, and nameth them all in particular.

Now let vs here behoulde our Lorde in this callinge and gatheringe of his disciples, and consider his humble conuersation amongst them, in how lowlie and gentle maner he speaketh vnto them; and how familiar and homely he sheweth him selfe vnto them, inwardlie drawinge them to his loue by his grace, and outwardlie by his sweete and affable conuersation. And how also he leadeth them to his mothers house, and some times goeth with them to their owne habitations and dwellinges, euer teachinge and enforminge them, & alwaies busie about them, with as great care and solicitude as the mother hath of hir owne children. In so much that as it is written, saint Peter reported, that when he

rested or slept with them in any place, his custome was to rise vp in the night when they were fast a sleepe, & if he found any of the vnhealed, softly & secretly he would couer them againe. For he loued the most tenderly, knowinge well what worthie and notable persons he ment to make of the: for althoughe they were men of rude and simp'e condicion, and of meane discent and lignage, yet intēted he to make them Princes of the worlde, and the chiefe Captaines of all Christians in his spiritual battaille, & yet more, to be the doomes-men and iudges of the worlde.

Finally let vs heere consider of what maner of simp'e people the faith and ground of Gods Church began, namely of poore Fishers, men altogether ignorant and vnlearned. For our Lord would nether choose the greate doctours, wise men, nor yet the mightie men of the worlde, lest
the

the great deedes which should
afterwardes be done by them,
might be attributed to their
wit or theire owne worthynes:
but this he reserved and kept for
him selfe, as it was both righte
and requisite, shewing ther by
that only in his owne goodnes,
mighte, and wisdom he
boughte vs and redee-
med vs. Blessed be Je-
sus with out end.

Amen.

of



*Of the miracle which was done at the
Weddinge by turninge Water
in to Wine.*

The 17. Chapter.

IT befell vpon the same day
twelue month after that our
Lorde Iesus was baptised, that
there was a mariage in Cana a
citie of Gallile. The which maria-
ge is supposed by saint Ierom and
others, to be the mariage of saint
Iohn

John Euangelist. At the which our Lord Iesus and his mother were present, as she that was the cheifest and eldest siter of the three. And therfore beinge hir silters house, she was not inuited thither as other straungers were, but she was there as at hir owne house, preparinge and ordaininge thinges as the misteres therof. The which we may partly vnderstand by three euidences of the gospel. First for that the scripture it selfe saith: that *The mother of Iesus was there.* And after saith: that Iesus and his disciples were called or bidden thereto. wherfore we may suppose that what time our Ladies siter, Marie Salome the wife of Zebede had purposed to wed hir sonne John in mariage, she went beforhand to our Ladie to Nazareth which was from Cana about four myle, signifiinge vnto hir that hir sonne should be married; wher vpon our Ladie went with
hir

hir to helpe hir ordaine thinges against the weddinge, so that it should seeme that she was there some certaine dayes before the other guesstes.

The second evidence is, that she knewe so well when there wanted wine; wherfore it should seeme that she did not sit at the table as did the other guesstes, but that she went about ministringe as one of them that serued in the meate and drinke and other necessities, wherby she perceiued and espied the defaulte and want of wine, and secretly tould hir Sonne thereof, which she could not conueniently haue done if she had sat at the table amonge other women, vnlesse she had risen vp from the boorde, which for hir who was so vertuous and modest, was not meete nor seemly: wherfor it appereth that she satt not as a guest, but serued and ministred as aforesaid.

The third evidence is, that she
had

had the command & gouernment of the seruantes vnder hir, for to send vnto hir Sonne, & who were to doe all that she should appoint them, and so it seemeth that she was ouer them, & that the feaste was ordered by hir, and therfore she was carefull that there should be no maner of defaulte; where-
vpo we may suppose the maner of this mariage, and the workinge of this miracle to haue hapned thus.

First behould we our Lord Iesus sittinge & eatinge in that cō-pany as an other comon man, and that in the outermost and lowest place, not amonge the highest and moste worshipful guesstes, as we may gather by his owne wordes, for the he wold not haue taughte this lesson of the ghospell saying: *When thou art bid to a feaste, sit thee downe in the lowest roome.* And for as much as our Lorde was euer accustomed to performe in deedes that which he would afterwardes teache in wordes,
ther-

Matth.

therfore it is likely he would not take the first and cheifest place, as the maner is of proud and hawtie persons, but rather sit him in the lower roome amonge the simple and meaner sort.

And here with behould our blessed Ladie his mother, how diligent she is that all thinges be well and conueniently ordered, tellinge and shewing the seruantes & attendants how & wherof they should serue and minister. And so when it drewe towardes the end of the feast, they came vnto our Ladie and saied there is no more wine left. And she answered; abide a while, and I shall procure you to haue more presently. And then she went vnto hir Sonne Iesus who sate at the boordes end, and secretly rounded him in the eare & saied: My deere Sonne they haue no more wine, and this our sister is but poore, wherfore I wot not how we shall doe to supply this want:
And

And Iesus answered and said:
Woman what is this to me and thee. Iohn.
which seemed a very hard answer to his mother. But these wordes were spoken in misterie, and for our doctrine as saint Bernard noteth, & as it shall be hereafter farther shewed. Neuertheles for this hard and strange sayinge it seemeth his mother was not discomforted nor put into any dispaire, but fullie trustinge in his great goodnes and benignitie, she went againe to the seruantes and said vnto thō: Goe to my Sonne Iesus, and whatsoever he saith and biddeth you to doe, the same doe yee. And then anon at the biddinge of our Lorde they filled out the pottes which stood with water, and presently at his blessinge, the water was conuerted into wine. And then he willed them to fill thereof and to beare it to the chief gouernor of the feast, that is to say to the most worthie personne of all the guesstes.

In

In which biddinge and com-
mandement of our Lord we may
firste consider his discretion and
holie wisdom, in that he firste
sent the wine to the moste wor-
shipfull person there present. And
we may likewise consider that
our Lorde sate far of from him,
in that he saied: beare it to the
master of the feaste. wherby it
seemeth he sate in the highest
place, & our Lorde in the lowest
place. And when he had tasted
the wine, both he & others that
dranke of it, praised it, as the
gospell saieth. And then the ser-
uantes that knewe how it was
made, opely declared the miracle
to al the company. And then his
disciples begā more firmly to be-
leue in him in respect of this wo-
nderful matter done before their
eyes, wherin he had shewed his
power & his godhead vnto them.
Afterwardes when the feast was
all ended, Iesus called Iohn aside
by him selfe and saied vnto him:

Leaue

Leaue this woman whom thou halte chosen to thy wife, & come and followe me, and I wil bringe thee to a far better and more blessed mariage then this: And forth with he forsooke & left his wife, and followed our Lorde Iesus.

And here are to be obserued many notable thinges for our instruction and edification. Firstein that our Lord Iesus woulde come and be present at this bridalle & wedinge, he shewed that matrimonie is both lawfull and honorable & ordained of God. But in that he called saint Iohn from the same, he sheweth that single life & virginitie is much more perfect and excellent.

Secondly in that he gaue so hard and so straunge an answer as it mighte seeme vnto his mother whē he said: *Woman what is that to me & to thee:* as S. Bernard saith, he taughte vs that be religious and haue forsaken the world not to busie and intangle our selues with

with the care of transitory thinges.
For as longe as we be of the world,
so longe we be indetted to our
naturall parēts, but after we haue
forsaken both it and our selues,
we be set at libertie and much
more free from their preceptes &
directions. To which purpose it
is written, that there came vpon
a time, to an Hermite or Monke
that had forsaken the worlde and
liued longe solitarie in the desert,
his owne brother, crauinge to
haue his counsell in a certaine
pointe concerninge some tempo-
rall and wordly affaires: who
willed him to goe to his brother,
who was dead longe before: wher
at he wondred verie much, say-
inge that he was dead as he knew
ful well: the Monke answered &
saied, that so was he also vnto
the worlde and had nothinge to
doe there with. Euen so ment
our Lorde Iesus, when he an-
swered his blessed mother saying.
woman what is that to me and

to thee. For those that haue forsaken the worlde should not afterwards haue to doe with their parents or fleshlie frendes, contrarie to that which their religion and order prescribeth.

Thirdlie we haue here greate example of patience and hope in this deede of our Ladie, who desisted not in well doinge for that harde an vncoothe answere as a foresaid. where by we are to learne, that when we call vpon our Lorde Iesus for his helpe and succour in our necessities ether bodilie or ghostlie, althoughe we finde it not presentlie, but rather hardnes and contrarierie, that yet we cease not therfore to cal vpon him thoroughe assured hope and confidence, vntill by his mercie and grace the vnsauourie water of aduersitie and penance, be turned into the wine of comforte & ioyfullnes.

After this miracle was ended, our Lord Iesus now purposing
to

to goe forward both in working
and preaching openly for our
saluation, departed frō that place
with his blessed mother and his
Disciples, into Capharnaum beside
Nazareth, leadinge hir by the
hand, and his disciples goinge a-
bout him, diligently declaringe
his wordes and his doctrine vnto
them: for that heavenly master
would not be idle, but was con-
tinuallie doinge and speakinge
that which mighte redounde to
their good and edification.

The which in the vertue
of his name let vs en-
deuour to doe, bles-
sed may he euer
be. Amen.



*Of the excellent sermon of our
Lorde Iesu in the hill.*

The 18. Chapter.

of **V**When our Lord Iesu had chosen and gathered his disciples as aforesaid, willing now to teach the & enform the in the perfectio
K of

of his gosspeil, he led the vp into an hill or mountaine which is called Thabor, beinge about two myles from the city of Nazareth: and there he made vnto them a moſte excellent ſermon and full of much frute. The which as ſaint Auguſtine ſaieth, in the begininge of his booke which he made of that ſermon, containeth all the perfection belonging to a Chriſtian life. For in that ſermon he taught firſte, who they are that are moſte bleſſed of God, & moſte worthie of the kingdome of heauen; where vpon he ſaid: *Bleſſed*

Mat. 5.

are the poore in ſpirit for theirs is the kingdome of heauen. where in we are to note that our Lorde began his ſermon firſte and principally at pouertie, for this is the ground and foundation of all other ghofthie exerciſes. For he that is ouer chardged with worldie goods and temporall riches, cannot freelie and diligentlie followe our Lorde Ieſu, who is the ſpe-

speciall frend and only mirrour of
pouertie: for who so hath his li-
keinge and affection fastned on
these wordlie commodities, such
an one is not free, but in great
bondage and seruitude vnto the:
for to that thinge which a man
loueth and ouer much affecteth,
he is made a very thralle & bond-
man vnto it.

And therfore is the poore man
blessed, that is to say, he that in-
wardly loueth nothinge but God,
in as much as he is vnited to our
Lorde by the resemblance of his
pouertie. And saint Bernard in a
sermon saieth: That pouertie is a
kinde of aduantage or further-
rance, where by a man flieth the
sooner into heauen: for touchinge
all other vertues mencioned in
this gospell, the meritt and re-
compence due vnto them is de-
ferred for a time to come: but to
this vertue of pouerty it is rewar-
ded in present, as appeareth by
the verie wordes of our Sauour

S. Ber-
nard.

Mat. 5. in this sermon, saying: *Blessed be the poore in spirit for theirs is the kingdome of heauen.* He saith not that their rewarde shall be, but that euen now it is in present. And he addeth, not only those that be poore, but those that be poore in spirit, for therein consisteth the vertue of pouertie: & he is poore in spirit, who is humble and hath nothinge of the spirit of pride. Which sin of pride is made comon to all by the offence of our firste parents, and therefore are called proude, as he is comonly called poore that possesteth but a little of worldlie substance.

But now retorne we to our Lorde Iesu, and behould we how lowlie he sitteth vpon that hille and all his holy disciples about him, & in what humble & meeke maner he pronōceth his doctrine, seriously teacheinge them that noble lesson of soueraigne perfection. And also how attēciuely & reuerentlie his disciples behoulde his

his blessed face, & harken to those
sacred wordes, and print them ca-
refully in their mindes. And so
they receaue exceedinge ioy and
contentmēt both in hearinge him
and in behouldinge him: And es-
pecially they were moſte glad and
ioyfull in that worthy Prayer
which aboue all other he taught
them at that present, to wit the
Pater noſter; both in reſpect of the
fruite which they felt therein; as
also for the great truſte and hope
that they receaued thereby. For
as we may deuoutly ſuppoſe, tou-
chinge the fruite thereof, they not
ōly vnderſtood it after the letter,
but also they cōceiued, thorough
the grace of the teacher, the ſpiri-
tuall meaninge of each petition.
And ſithe therein is contained the
demande of all thinges which are
neceſſarie as wel for our bodies as
our ſoules, and comprehendeth in
ſo ſhorte wordes, all which con-
cerneth our temporall life in this
worlde, and the life eternal in the

The
Pater
noſter.

worlde to come, no wōder it was
thoughe they felte passinge great
likeinge and comfort in that
prayer. The which all maner
of people doe likewise enioy, that
that thoroughe the grace of
God doe feelee the sweete and
ghostlie fruite therof, as the holy
Apostles did.

As concerninge their trust and
hope which they receaued there
by: how mighte their confidence
be more established, then to heare
him to teache them, who onely
knew what was needfull for the:
who only mighte giue them: and
now learneth them that moſte
effectuall petition, by the which
they may nether erre in their as-
kinge, nor faile of their demaund?
For he who is to become the iud-
ge of all the worlde, hath made
this supplication in our case, the
which him selfe may neuer refuse
to heare: he him selfe who is
Lorde, hath made the petition
for his seruantes, the which is
moſte

moste expediēt for them to aske,
& conuenient for him to graunt:
more comfort or hope can nether
be conceiued nor required, for all
this shall we finde in this prayer
of the *Pater noster*, if we say it with
deuocion and out of the estate of
deadly sinne. And our Lorde Ie-
sus ordained not this holie prayer
only for his disciples that there
were present with him in that
hill, but for al Christian people
generally that should pray vnto
his Father in his name euen vnto
the wordes end.

And althoughe it be so that
the occasion which mighte be ta-
ken to speake further of this wor-
thie prayer be so copious, neuer-
theles because many notable
treatises are written hereof by
sundrie learned and spirituall
men, therefore we leaue to speake
any further hereof at this present,
as also of that notable sermon that
our Lorde Iesus made to his dis-
ciples in that hill; goinge downe

with him by deuout contemplation, and benoulding how after that wholsome doctrine deliuered vnto them, he came downe in that meeke cōpany of his disciples, talkinge homelic and familiarly with them by the way : and they as the chickens of the hen, followed him with exceedinge desier, either couetinge before other, to be next vnto him, and to heare his sweete and heavenly wordes.

And after he was come downe much people came and met him, bringinge diuers sicke folkes and diseased persons with them, and he as beinge full of mercie, healed them both in body and soule. And thus we passe ouer shortlie and brieflie much processe of the gospel, and many chapters of the aforesaid booke of saint Bonauenture, and doe speake of those which treat onely of the most notablest places, and mooste necessariest for our edification at this present.



*Of the seruant of the Centurion and
the sonne of the heile kinge, hea-
led of our Lorde.*

The 19. Chapter.

IN this gospell it is to be noted, Mat. 8.
how that our Lord without
any great requiringe wēt to heale

the seruāt that was sicke & would not goe to the kinges sonne with much prayer and intreatinge, Wherin the pride of many persons is euidently reprovēd, in that we many times be readie, and loue to runne with speede, to the houses of riche men to pleasure them, and to doe them all seruice that we may for some worldlie honor, countenance, or estimation; but we be slacke and loth to goe vnto such as are poore and simple, to healpe and succour them in their sicknes or necessities, onely in expectation of an heauenly rewarde, for feare it should be againste our worship; as sainte Gregorie noteth vpon this place. These be such as hunt after humaine praises, and fawne after worldlie fauours, so that the reconcilinge or sauinge of a soule is many times there pursued, where their owne preferment is expected; but there is no respect of persons with God,
and

and as deere and precious to him is the soule of a poore man as of a prince; of a beggar, as of a kinge; whereof we haue here example in our blessed Sauour, worshipped may he euer be therefore, Amen.

Of the Paraletike man let downe in his bed thorough the rop of the house, healed by our Lorde and Sauour.

The 20. Chapter.

THe doctrine which is to be collected and gathered out of this place of the gospel is this, that we may learne, how often times the sicknes of the body cometh thoroughe the sicknes of the soule, wich is sinne: and that the healinge of the sicknes of the soule, is often times the cause of the bodily health. For here we see our Lord first forgave the paraletike man his sinne, and

the seruāt that was sicke & would not goe to the kinges sonne with much prayer and intreatinge, Wherin the pride of many persons is euidently reprobued, in that we many times be readie, and loue to runne with speede, to the houses of riche men to pleasure them, and to doe them all seruice that we may for some worldlie honor, countenance, or estimation; but we be slacke and loth to goe vnto such as are poore and simple, to healepe and succour them in their sicknes or necessities, onely in expectation of an heauenly rewarde, for feare it should be againste our worship; as sainte Gregorie noteth vpon this place. These be such as hunt after humaine praises, and fawne after worldlie fauours, so that the reconcilinge or sauinge of a soule is many times there pursued, where their owne preferment is expected; but there is no respect of persons with God,
and

and as deere and precious to him is the soule of a poore man as of a prince; of a beggar, as of a kinge; whereof we haue here example in our blessed Sauour, worshipped may he euer be therefore, Amen.

Of the Paraletike man let downe in his bed thorough the rop of the house, healed by our Lorde and Sauour.

The 20. Chapter.

THE doctrine which is to be Iue. 5. collected and gathered out of this place of the gospel is this, that we may learne, how often times the sicknes of the body cometh thorough the sicknes of the soule, wich is sinne: and that the healinge of the sicknes of the soule, is often times the cause of the bodily health. For here we see our Lord first forgave the paraletike man his sinne, and

after healed him of his bodely palsey.

And further we may here be-
hould the great vertue of true
faith, in that the faith and beleife
of one man, healpeth and saueth
an other; as we see the faith of the
bearers of this paraletike man,
holpe him and saued him. And
also in the chapter next goinge
before the faith of the Centurion
procured health to his seruant.
And in an other place, the faith of
the woman of Canane saued hir
daughter. And herein it is also ve-
rified, that children beinge bapti-
sed, and dyenge before they come
to the yeares of discretion, are yet
saued by the faith of their parents
thoroughe the meritts of Christ
Iesus: which is quite repugnant
to some heretikes that haue held
the contrary opinion. But God
inspire the hartes of all true Ca-
tholikes to followe the doctrine
of his holie Church, & to despise
and forsake all pernicious errors.

How



How Martha was healed of hir sickness
by touchinge the hemme of our
Lords garment.

The 21. Chapter.

THE gospell nameth not the
woman that was healed by
touchinge the hēme of our Lords
gar-

garment. But saint Ambrose, & other holie Doctors say, that it was Martha the sister of Marie Magdalen. And by the hemme of Iesus garment, as saint Bernard saieth, may be vnderstoode euery meeke seruant of God; the which in euery vertuous worke or good deed which he doeth, ought to thinke in his hearte, and openly to acknowledg with his mouthe, that only God is the principall doer therof. And so much only for the present may we gather out of the processe of his gospel for our instruction.

of



*Of the conuersion of S. Marie
Magdalen.*

The 22. Chapter.

O Vr curteous Lorde Iesus was
on a day prayed and inuited
of Simon the leprose to come &
to dine with him : where vnto
he condescended and came
thi-

thither to meate as he was wonte ofte times to doe, both of his owne curtesie, and also for the loue and Zeale which he allwayes had to mans saluation; and for which respecte he was made and became man. And by this occasiō conuersinge with them and familiarly frequentinge amongste them, he sweetly drewe them vnto his loue and amitie. For he he made him selfe so perfectlie poore, that he had no maner of worldly goodes, house, nor place of repose, nether for him selfe, nor for his Apostles: wherfore when he was inuited or bidden by any of his good frendes, he meekly and thankfullie came vnto them, and curteoullie accepted their offer.

And so it befell that Marie Magdalen, who as it may seeme before that time had heard him preache, and thouroughe the operation of his grace, was greatlie stirred to compunction
and

and feruentlie to loue him,
thoughe it were yet preuily con-
cealed in hir harte; when she
heard and vnderstoode that he
was at meate in that house of
the aforefaid Simon, she was
inwardlie touched with sorrowe
for hir sinnes, and the bur-
ning fier of his loue so far en-
flamed hir desier, that she could
no longer endure but presently
she entered in where Iesus
sate at meate, fore-thinke
with hir selfe, that without
him she could not be saued nor
haue forgiuenes of hir sinnes.
And so as if she had forgotton
hir selfe, and takinge no re-
garde to the guesstes that were
sittinge at the table, houldinge
downe hir face and hir eies to
the earthe she staied not, till
she came vnto him whom she
so earnestly soughte, and whom
hir soule so inwardlie loued,
our Lorde and Sauour Iesus.
And presently, she fell downe to
the

the grounde prostrate at his feete,
and with great confusion and
shame for hir sinnes spake in hir
harte in maner followinge.

My sweete Lorde Iesu, I trulie
acknowledge that you are my so-
ueraigne Lorde and my God, and
that I vile sinner haue offended
your highe maiestie with many
great and greuous offences, in
so much that I confesse my sinnes
far in nōber to excede the sandes
of the sea: but for as much as I
doe stedfastly beleue that your
mercie passeth and surmounteth
all thinges whatsoeuer, therfore I
wretched and sinful woman flie
vnto you for helpe and comforte,
lamentinge inwardlie for that I
haue offended, and humblie as-
kinge pardon and forgiuenes. For
I desier with all my hart amend-
ment of my sinnes, and purpose
neuer hereafter to breake your
holie commandements. O my
Lorde, put me not from you, nor
despise not my repentance, for
oher

other refuge there is none to be
founde, nor any other wil I euer
seeke for, for I loue you aboue all
thinges. O deere Sauour punishe
my transgressions so much as it
shall please you, but doe not vt-
terly forsake and reiect me, for I
wil neuer cease to seeke after your
sweet mercie. And so with great
confidence in his goodnes, and
with inflamed and inward affe-
ction of his loue, she humbly
kissed his blessed feete, and then
moste bitterly weeping and la-
mentinge, she shed such aboun-
dance of teares that she washed
them there with. Wher we may
note and it wel appeareth hereby,
that our Lorde Iesus walked in
this worlde, bare leg and bare
foote on the bare ground.

And after when she had longe
and bitterly wept, hauing great
feare of hir vnworthines, that
with such wicked handes she
had come nighe or touched hir
Lordes moste sacred feete, and
hauinge

hauing brought with hir no kind of pretious thinge where with to wipe the, at the laste she wiped the with the heares of hir head, & most deuoutly kissed them. which acte she did to declare hir amend. mé; to wit as she befor had offended with that heare in vsinge it to pride and vanitie, that therfor she would now to destroy that vice in hir, employ it to the vse of meeknes and humilitie. Lord God who so would inwardly & deeply cōsider the worke of this penitēt woman with all the circūstances thereof, they should assuredly finde much ghostly fruite therein to stirr & moue their soules to the repentance of their sinne, & to the true and feruent loue of our lord Iesu.

Now let vs also consider of our Lord, with what benignitie & patience at this present, he permitteth hir to doe whatsoeuer she wold vnto him. For it pleased him ful well, knowinge the inwarde affectiō & the true & perfect loue of
of

of hir harte wherwith she did it.
wherfore al this while he ceased
of eatinge, & also al the gues-
tes at the table with him, al maruelling
and wondring much at the wo-
man, & of that strange accidēt; as
also of the patiēce of our Lord Ie-
su & of his sufferance of hir. And
especially Simō the master of the
house, mused verie much that he
would suffer such a sinful woman
to touch him in such rude and ho-
mely maner. wher vpō he thought
that he was not a Prophet, suppo-
sing that he knew not who she
was that touched him. But our
Lord who passeth & excelleth al
Prophets, and who knoweth the
secrēt thoughtes of euery mā's hart
answered him to his preuie cogi-
taciōs, shewing him selfe thereby
a verie Prophet, yea & more then
a Prophet: & by too seuerall exā-
ples he conuincēd him, iustifieng
the womā that he held so sinful, &
proued that she loued him more &
shewed more affectiō by hir deed,
thē he with al his feast & bāquet,
wher-

where vpon he saied vnto Simon:
Many sinnes are forgiven hir because

Luc. 7. she loued much. And then turninge
 him to Marie Magdalen he saied:
Thy faith hath saued the, departe in
peace. O Lord how sweete & ac-
 ceptable was this worde vnto hir,
 and with how great comforte &
 ioy did she depart away? Surely
 it was so likeinge vnto hir, that it
 neuer after went out of hir mind.
 And so was she thus perfectly
 conuerted vnto our Lorde Iesu
 from hir vicious and sinfull life,
 and liued euer after in moste holy
 and chaste conuersation, perseue-
 rantly followinge him and his
 mother, and drawinge hir selfe
 into their companies.

In this processe of the gospell
 be many notable thinges contai-
 ned for our edification, whereof
 we will brieflie touch some in
 particular. Firste for the souerai-
 gne comforte of all sinfull per-
 sons, we haue here openly shewed
 in our Lorde Iesu, the aboundance,
 of

of his endles mercie, who so willingly pardoned and fogaue so many greuous offences to this sinfull woman: which he is ready euer to doe vnto all that trulie desier and aske his mercie; onely there requireth on our partes perfect loue and charitie which was so highlie commended in this penitēt sinner, the which procureth this peace betwene God and our soules. For as the Apostle saieth, *Charitie couereth the multitude of sinnes. And without it, it is impossible* S. Bernard. *to please God.* Also saint Bernard saieth. That the merit of euerie mā's soul shal be esteemed after the measure of Charitie that is there in: that is to say, the soule that hath much charitie shall receiue much rewarde: and that which hath litle charitie, shall receiue litle rewarde: & that which hath no charitie shall receiue no rewarde at all. Where vpon saint Paule saieth after the rehearsing of many other great and notable

vertue

vertues: If I haue not Charitie I am nothinge. And for this respect our Lorde saied of this woman, that because she loued much, much was remitted vnto hir.

Furthermore we haue here example that true & hartie penance is also needful to the remission of sinnes, as appeared in this blessed Magdalen. which penance as holie Church teacheth, consisteth of three partes: in sorrowe of harte, confession of mouthe, & satisfaction by worke. But here peraduenture some men there be who are of the contrarie opinion to many Catholikes, to wit, that Confession is not needfull, but that it sufficeth only in harte to be confessed to almightie God as this woman was, for the gospel telleth not that she spake any thinge with hir mouthe, and yet hir sinne was fullie forgien hir. Wherevnto is answered, Firste that the Sacrament of Penance was not then instituted, & ther-

therefore she was not boundether-
vnto.

Secondly we answered that God
is not tied to the Sacraments, so
as he cannot forgie sinnes as well
with out them as with them.

Thirdlie our Lord to whom
she made hir confession in harte,
was there in bodelie presence,
being true and perfect God, to
whom by vertue of his god head
was as well & perfectlie knowen
the thoughtes and secret sinnes of
hir harte, as if she had confessed
them with hir mouth (as by the
processe of the gospels, both of
this woman, and also of the Pha-
rises thoughte is moste apparant)
wherfor the thoughte of hir harte
only was vnto him sufficient. But
because that now in the new law
when we offend mortally, we of-
fend him not onely as he is God
but as he is man, by which huma-
nitie he bought and redeemed vs
from sinne and euerlastinge dam-
nation, therefore it behoueth that

L

we

we doe satisfaction vnto him by penance according to both kindes, acknowledginge our offences both vnto God and to man. And seinge we haue not here his bodily presence as Marie Magdalen had, therfore by the confession of our mouthe, made vnto the Priest, we shew that we haue offended him as man: as by the repentance of our harte, we acknowledge that we haue offended him as God. For as by deadlie sinne we are departed from his grace, and deprived of the great benifittes he gaue vs by his man-hood, so if we will be restored againe vnto his grace and, fauoure, we must doe satisfaction vnto him, not onely as he was God, but as he was man. For which cause our Lorde him selfe committed especiall authoritie vnto his Priests sayinge. *What so*

Ma. 16 *euerye ye binde in earth shall be bounde in heauen, and what so euerye ye loose in earth, shall be loosed in heauen.*

Four.

Fourthlie althoughe we reade not that she made hir accusation by wordes of hir mouth (which needed not for the reasons aforesaid) neuertheles she shewed the great affection she had to confession, by hir outwarde actes and deedes: in that she presented not hir selfe vnto our Sauoure to aske forgiuenes in priuate, as she might haue done only betweene him & hir in some secret maner, but sparinge no shame she chose the place and the time where it might be to hir open and manifest reproofe, to witt in the house of the Pharise whom she knewe to hould in great disdanie all sinfull persons: and also at the time of meate when she mighte geue the more occasion for all to wonder at hir. And so in a sorte she confessed openly hir sinne, not refusinge to haue heard it openly rehearsed if he had the so pleased. But our curteous lord Iesufull of grace and of mercie behelde the sorrowe of hir harte, with the

stronge faith, assured hope, and
seruent affection which she had
fixed vpon him: wherfore with
out any further penhance he fully
forgaue hir all hir sinnes and bid
hir departe in peace, which was
the peace of consciēce fully made
betweene God and hir soule.

But here peraduenture it semeth
to some men, that as the sinfull
man should followe this woman
by true remembrance and contri-
tion of his sinne, so should the
Preist followe our Lorde in the
easie forgiueinge thereof, enioy-
ninge no more pennance then he
did therefore. But here vnto di-
uers holy doctours make answere
sayinge: That the contrition and
remembrance of a mā sinne may be
so great & so perfect, as without
any further penance may be suffi-
ciēt to full forgiuenes; which if the
Priest mighte fully see & knowe,
he should enioyn no other satisfac-
tiō. But for as much as a mā seeth
not nor discerneth the inwarde
harte, as our Lorde did who was
both

both God & mā, so no mā cā iudg
therof but by outwarde tokens: &
therfore for the more certainty he
prescribeth some kinde of pēnāce
for sinne more or lesse, accordinge
as the Church hath intitued And
would to god that al sinful people
would followe this blessed wo-
man in true contrition, and then
without dout they should receiue
of God moſte full forgiuenes, were
the pennance appointed by the
Priest ether much or litle.

And note that our Lorde in the
proces of this gospel giueth good
exāple to Pastours and teachers of
Gods worde, that they should not
forbeare whē time is to speake the
truth for feare of offendinge thē of
whom they haue their liuinge, or
who somtymes feede them or
giue them maintenance; for that
not with stāding the Pharise gaue
him foode, as he was ofte accusto-
med to doe, yet he reprovēd him
plainly in his owne house for his
error and for his indignation

conceiued against a penitent woman. And further cōsider that not with standinge our Lorde reprehended him in this maner, yet the Pharise omitted not both to feede him, and to shew vnto him all humanitie and curtesie as he had done before. The which example many men doe not followe now a dayes; who when at any time a truth is tould them by their Cōfessor beinge contrarie to their will and likinge, they straigh drawe their former loue and affection from him: where in they shew them selues more vnlouinge and vnkinde then this Pharisee, & therefore more worthy of sharpe reproofe and reprehension. For the Pastour or ghostly Father, who reperlenteth Christes person, ought not to spare to speake the truth, nether for feare, nor fauour, nor losse of any other temporall commoditie, if he will be the true seruant of Christ, and carefully beware of glosinge or flatteringe

teringe of faultes which are to be corrected, for insuch an one it is to be accounted an vnbeseeching and sinful thinge.

Finally in that our Lorde Iesus doth here rehearse to the Pharisee the good deedes of this sinfull woman, as that she washed his feete with hir teares, wiped them with the heares of hir head, and other like offices which he had not done vnto him; we are thoughte, that when we be moued by vaine glorie to iustifie our selues and to despise others, that then we should haue in minde the inwarde vertues which be, or may be in them vnknownen to vs, and to forget our owne good deedes and vertues, and to call to minde our faultes and vices, and alwayes readie to excuse others and to condemne our selues, for so shall we profitt in the vertue of meekenes: which our Lorde and Sauoure Iesus graunt vnto vs who is the blessed mirrour of all meeknes. Amen.


of



Of the conference our Lorde Iesu
 had with the woman of Samaria
 beinge faint and wearie, and
 sittinge him downe by the
 side of the well to
 rest him.

The 23. Chapter.

IT befell vpon a time when our
 Lorde Iesus was to goe from
 the



the countrie of Iuda into Gallile
he was to passe by the countrie of
Samaria, where by the way, there
was a welle which was called the
welle of Iacob, vpon the which
welle our Lorde being wearie in
goinge, sate him downe to rest
him. O Lorde Iesu how is it
that thou who art the way and
the truth, and the sole creator of
the worlde and of all earthlie
thinges, art thy selfe so fainte and
wearie, who thoroughe thy soue-
raigne mighte and power doest
refreshe and comforte all creatu-
res in the way and passage of
this transitorie life? But thus
wouldest thou in thy blessed bo-
die endure and suffer the infirmi-
tie of our nature, to wit, honger,
thirste, wearines, and such other
discommodities, so that all thy
life in this worlde, was a conti-
nuall laboure and trauaile, and
altogether for our example,
blessed mayst thou euer be.

In the meane time as he sate

L 5

thus

e Iesu
maria
and
e

en our
from
the

thus on the welle side his disciples
 beinge gone into the next citie to
 prouide him meate there came a
 woman of the countrie to fetch
 water, the which was called Lu-
 cie: and our Lorde Iesus wilinge
 to manifest vnto hir (and by hir
 vnto others) his diuinitie & god-
 head, talked with hir a longe time
 of many highe and notable mi-
 steries. The which discourse, both
 of him, and of hir, and how his
 disciples came againe vnto him;
 and how thoroughe the reporte
 and narration of the woman, the
 people of the citie came out vnto
 him and detanied him with them
 for certaine dayes together, and
 how at the laste he departed from
 them: we wholly omitte and pas-
 se ouer at this presēt for that it is
 fet forth and written at large
 in the gospell of saint Iohn.

102 4.

As touchinge the doctrine
 that may be gatherd out of this
 parte of scripture for our instru-
 ction, we may note many worthy
 thinges

things in our Lorde Iesu. And first his greate meeknes, in that he would be lefte all alone while he sent his disciples into the citie to prouide victualles. And herein we haue example that it is lawfull for Gods seruantes, as religious persons, to haue mony and to reserue it for the supplinge of their wantes and necelsities.

Also in that he discoursed so familiarlie with that simple woman (especially of so greate and worthie misteries as if it had bene in the hearinge of verie learned & wise men) the pride and presumption of many great doctours is reproued: who thinke that if they should shew their learninge and skille to a few men, or only to one man at once, they woulde suppose their labour were losse, and that such a simple audience were vnworthie to receiue their highe doctrine.

Furthermore in that the disciples broughte him meate & wil-

led him to eate and feede at the welles side : we haue example of pouertie and bodylie penance, in that our Lorde after his wearie trauaile would feed there with out the citie in the open ayre , and to drinke of that simple water to quenche his thirste. And we may very well and credibly suppose that as he walked thorough the countries in that maner, though neuer so wearie and trauailed in body, that often times he fed with out the townes and dwellinges of the people, nere some riuer or welle, shewing therein the great loue that he had to pouertie and meeknes, and that he delighted not in curiositie of meates nor in diuersitie of dishes, roasted or sodden, nor in pretious vessell of plate and siluer, nor in delicate wines white & redde, but was meekly contented with the cleane water of the riuer and dry bread there with , euen as an other poore mā & needy creature.

And

And here let vs likewise consider, how when the disciples of our Lord had brought him foode and willed him to eate, he answered the, sayinge: *I haue meate to eate that yee knowe not, for my meate is to doe the will of him that sent me.* And so he staid and expected vntill the people of the citie came forthe that he might preach vnto them, and ministre firste that which apertayned to the sustenance of their soules, and afterwarde that which belonged to the refreshinge of his owne body, all though he had very much necessitie thereof, wherein such as haue the charge of soules, oughte accordingly to imitate his example.

Much more ghostlie fruite is contained in this gospell which who so desiereth to knowe more at lardge, he shall finde it explicated in the booke of saint Augustin vpon saint Iohn, where he maketh an ample and learned discourse of the processe of this mat-

matter. But for as much as here
in is chiefly made mention of the
pouertie and abstinence of our
Lorde Iesus, therfore of these
two vertues, both in him and
in his disciples, we shal take
fit occasion to speake &
treate more largely
in the chapter
followinge.

How



*How the Disciples of our Lorde Iesu
plucked the eares of corne and ate
them for hunger on the
Saboth day.*

The 24. Chapter.

ON a Saboth day as the Dis-
ciples of our Lord Iesu passed
tho-

thoroughe the feildes with him where corne was growinge, they plucked the eares and rubbed them betweene their handes and eatte them for honger. And the Pharises (who euer obserued the wordes and deedes of our Lorde, to take him in some error againste their law) reprobued both him & his disciples therfore, sayinge:

Ma. 12. *That it was vnlawfull for them so to doe on the Saboth day.* But our Lord excused them, firste for their great necessitie, which was not comprehended in the law, *As kinge Da-*

1. Reg. 21. *uid and his people who for necessitie were compelled to eat the loanes of Proposition which was onely lawfull for the Priestes of the Temple.* Againe that the Priestes of the law on the Saboth day circumcised and offered sacrifice, the which were both bodely workes, and also not altogether of such necessity as this of theirs. And yet which was more our Lorde him selfe was present there, who was the author and

and master of the lawe, and therefore coulde giue them leaue.

Now oughte we to marke diligētie, & to take deuoute cōpassiō of the great necessitie of the disciples being in the presence & company of their Lord & omnipotēt God: which if we duely consider, we cānot choose but be moued to the loue of pouertie & bodily necessitie for his sake. For how wōderful is it to thinke, that they who specially were chosen to the highe degree of Apostles & to be the Princes of all the world, shold be permitted to eate the rawe corne for want & hōger, as if they were beastes & not men; especially in the presence of him who was the creator of al thinges, and who daily feedeth & releueth al other creatures, to suffer them to sustain such lacke as if he were not able to helpe thē? But our good Lorde who wroughte all thinges for our exāple & for the good of our saluaciō, suffered this neede to be in them

them for the best, as him selfe also tooke the nature of mā vpon him, and yet without sinne: And so thoughte he had compassion of them in as much as he loued them moste tenderlie, neuertheles it liked him that they were in this neede, seeinge the good wil wherewith they so gladly endured this necessitie for the pure loue of him.

And therein, all such as haue forsaken and left the worlde for the loue of our Lorde Iesu, haue perfect example to imitate such vertues as are both necessarie and needfull for them to followe; to wit patience in necessitie, perfect pouertie, and the vertue of abstinence against the vice of gluttony. And as touching patience in necessitie: seeinge the disciples of our Lorde Iesu, who had left and forsaken all that they had for to followe him, suffered patiently and gladly so greate necessitie in his presence, whom they saw so miraculousslie to feede and releue many

many thousands of other men, how much more oughte we to haue patience in like necessitie when it hapneth vnto vs by his permission, beinge nothinge so worthie, nor yet so perfect in his loue as they were, but rather haue deserued for our impatience and vnkindnes againste so good a Lorde, much more punishments and wants then he doth suffer vs to sustaine, and yet peraduenture he neuer permitteth vs to haue any wante at all.

As touchinge the seconde which is perfect pouertie: we are to vnderstande, that his pouertie passed in perfection, far without comparifon, the voluntarie pouertie of any other person. For others mens pouertie, who for the loue of Christ haue forsaken all riches and other preferments, is in great reputacion with wordly men, by whom it is praised and helde as a noble vertue. But his pouertie was verie contemptible
for

for that it was not knowen to the world that he vndertooke it willingly, but as of neede & necessity, as it seemed in this presēt processe both of him and his disciples, who were cōstrained to plucke & eate the eares of corne for hunger. And where as pouerty which proceedeth of necessitie & not vndertaken voluntarily is cōtēd & reputed for a contemptible thinge, eue so was his, for as much as al that knewe him, sawe that he had neither house nor harbour, wherein to repose or put his head, & therefore they helde him in great cōtēpt. For as we cōmōly see, those which are so poore and needie, be despised & disdained of al men, although indeed they be most honorable in his sight who left vnto the this holy exāple: for which cause it is a perillous thing to despise or disdain any poore mā, or person in misery. Furthermore if we will learne to knowe who be perfectly poore, we muste vnderstand that it is not only he that hath left al

al worldly riches & maketh outward professiō of voluntarie pouerty, but he that here with hath purposed sincerelie to be poore in his heart, so that he nether willeth nor desireth any worldly cōforte, saue that which is needfull to sustaine nature. For if a man be in pouerty and suffer want only for lacke of worldly goodes, such an one is not partaker of this holy pouerty, but liueth inwretched & miserable neede without any merit. This is the true description of perfect pouertie: of which notable vertu S Bernard speaketh in his fourth sermō vpon the Natiuitie of our Lorde.

As touching the third which is the vertue of Abstinence, we haue exāple both in our lordes disciples & also in our Lord Iesu him selfe. For we muste note that gluttony is a vice against the which whilst we liue in this worlde, we oughte to haue continuall battaile, as holy Fathers that knowe the temptation thereof by longe experiēce,
doe

doe teache vs: especially saint Bernard, who in diuers places telleth vs how we should auoide that vice, and norishe the body only so far as is necessarie for the health thereof, and that more we should neither seeke nor desier to prouide for it: for whatsoeuer we allowe it more then this (fullfilling our luste and desire, and exceedinge out present necessitie) disposeth to the danger and death both of body and soule; where with many men are often so far ouercome, that like vnto vnreasonable beastes they prefer their gredie desiers before their health, takinge such meates and drinckes in an vnvariable sorte, which they knowe to be contrarie to their health, and after the which they knowe full well that they shall feele great alterations and diseases: and so not only in body be indisposed to serue God, but also the soule restes therewith all so defilled, that they can neuer behold

ould God with that cleanes of
harte that he ordained them.

And further note that not with-
standinge this vice is both foule
and perrillous, yet neuertheles
moste people be blinded and de-
ceiued there with, and seeke to
excuse them selues vnder colour
that they doe it for their healthes,
or are moued thervnto thorough
some great desier of the body;
which commōly escheweth that
which is moste wholsome if it
be any thing pleasant or delicate.
wherfore amonge al the branches
of gluttonie this seemeth moste
to be reprovēd, in that it is not
only hurtfull to the soule, but also
it destroyeth & killeth the body:
for he that taketh any meate or
drinke knowinge that it is incon-
venient for him and hurtefull to
his bodily health, may iustlie feare
to be reprovēd of God as a man
sleaz, and which is worse, as a
sleaz and murderer of him selfe.

And seeinge this vice of glut-
tony

gluttonie is so much to bee condēned, it is needfull for vs to flie it in all we may, and to attaine & gett the vertue of abstinence, which we oughte to learne of our Lorde and Sauour Iesus and of his Apostles and other Saintes who haue both taughte vs and giuen vs example of subduinge the body, and onely to allowe it, that which is necessarie; even as a horse ought to be kept and dieted for to performe his iorney, that he faile not by defaulte of too litte, nor rebell & be to proude by oter much pamperinge; but to order our selues in a good meane of abstinence guided by the vertue of discretion, the which as saint Bernard saieth, is not only a vertue it selfe, but also a keeper and conductor of al other virtues: for if this be wātinge, that which seemeth vertue is a vice. And saint Gregorie saieth that discretion is the mother and keeper of all other virtues. which discretiō

touchinge abstinence & feedinge
of the body consisteth in this
point as saint Augustine saierh
in his booke of Confessions, that
a man take so moderately of meat
and drinke for the iustenance of
his body, as he woulde take of a
medicine to heale an infirmicie.
For as in takinge of a medicine
we must not refuse it be it much
or litle, gentle or stronge, sweete
or sower, but only as is moste
conuenient & profitable to heale
the soare or sicknes, so for as
much as hunger and thirste are
become the infirmicie of man
thoroughe the trangression of
Adam, meate and drinke which
be as medicines to this infirmi-
tie, should onely be taken for
the sustenance and healthe
thereof.

Thus much is specially spoken
of the vertue of abstinence and of
the vice of gluttony, by occasion
of the hunger and simple foode of
the disciples of our Lorde Iesu, for

M

as

as much as in this place for our
example he began to fighte a-
gainste gluttonie, as also by his
fastinge in the desarte as is afore-
said. The which vice of glut-
tonie he graunt vs of his grace
to eschewe, and to keepe
the vertue of discreet
abstinence, who bee
blessed worlde
without end.

Amen,



*Of the feedinge of the people with
bread, which was multiplied by
the power of our Lorde Iesus.*

The 25. Chapter.

THe holy gospell declareth
two sundrie times how our
Lord Iesu encreased and multi-
plied

M 2

plied a few loaves of bread, and with theſed ſo fullie many thouſandes of people that there remained great aboundance. Wherein if we duely conſider the wordes and deedes of our bleſſed Sauour as they are euidently declared in the goſpell, we ſhall finde (to our ſpiritualledification) many good motiues, to loue and laude him for diuers occaſions, and eſpecially for that he ſhewed him ſelfe at this preſent to be moſte good and merciful, moſte kinde & curteous, moſte diſcreete and circumspect.

Ma. 14. And firſte that he was moſte mercifull is apparant in theſe wordes where he ſaieth. *I haue pittie and compaſſion vpon this people.* ſo that his only mercie moued him to ſuccour and feede them in this neceſſitie; for as the Prophet Dauid witneſeth: *All the earthe is full of his mercie.*

Secondly he euidently ſhewed his curteſie & wonderful kindnes in the wordes which immediatly fol-

followe, sayinge: For lo now these three dayes they haue followed me not hauinge whereof to eate: as if he helde him selfe bounde to them for their curtesie in tarrying those thre dayes with him, where as indeed it was for their owne good and profit and not for his, saue only that of his foueraigne kindnes and endles goodnes his desier was to dwell with the sonnes of men, and to be conuersant with vs for our saluacion: for all those that followe him by good life, and are desierous to harken to his doctrine and to keepe his commandements, he specially loueth them, and hath a great desier to inhabit and dwell in their soules, and also neuer faileth to healepe them in their necessities.

Thirdlie our Lorde Iesus seeing that many of the people wer come vnto him from far countries, and considering their peril thoroughe ouer much fastinge, & in regarde of the great trauaile they should

haue in their retorning back againe, saied thus: If I suffer them to goe home againe to their owne houses fasting, they may faint and perrishe by the way. Wherein our Lorde shewed that he was discrete and circumspect, by prouidinge for their insuinge necessitie, and therefore ordained a remedie by supplyinge before hand the want of corporal sustenance to strength them for their iorney & trauaile. Loe now how in this speeche & deede of our Lorde Iesu is geuen a notable example of discretion, to Prelates and to such as haue care of soules, to haue due respect vnto their needes & infirmities, and accordingly to prescribe them spirituall counsell, that they neither falle nor fainte in the way of vertue thoroughe their default.

And further we may consider the holie prouidēce of Almightye God, and his gracious gouernāce and daily care ouer his creatures: for we haue not of our selues
where

where with to sustaine ether body or soule vnles he please to giue it vs, for without him we cannot attaine to any spirituall blessinge. wherfore we haue no cause to glory in our selues when we feele any comfort in our spirituall exercises, for it is not our owne but cometh of him: where in we may see that they that be the true seruants of God, and are chosen of him, the more perfect they be in good life, and the neerer to God, and the more excellent in the giiftes of his grace, the more meeke they be, and the more abiect in their owne sighte, acknowledginge that they haue nothinge of them selues but wretchednes. For the nerer that a man approacheth to God, the more clearer sighte he hath in spirituall matters, and more plainly perceiueth his exceedinge goodnes and mercie. For pride & vaine glorie which proceede of spiritual blindness, can haue no place & restinge

his soule, that is perfectly lightned with his holy grace: for without doubt he that truly knoweth God and truly also examineth him selfe, can not be greatly proude.

To conclude here is great comfort for all sinners to be conceived, of the great mercy of our lord Iesu Christe, if they will come vnto him and retorne againe by true repentance when they be departed from him and gone into the far contrie of wickednes: for as the gospell telleth he was specially moued to haue compassion and mercie on the people, for as much as some of them were come vnto him from far countries. And so will he with out doubt haue mercie on euerie sinfull man that will trulie come vnto him as is aforsaied, though the time of his departinge were neuer so longe before.



*Of the fyinge of our Lorde Iesu when
the people would haue made
him kinge.*

The 26. Chapter.

After that our Lorde Iesu had
fed the people with such a-
bondāce, as is saied in the chapter

M 5

next

next before, they seeing his mighte shewed in that mirackle, and perceiuinge how able he was to helpe them in their necessitie; therfore, for their temporal commoditie they would haue ordained and made him their kinge. But our Lorde Iesu seeing their intention, secretly departed from them & went vp into the mountaine: which as some doctours say was the hill vpon the which he made the excellent sermon of the eight beatitudes. And here let vs consider in what sincere maner he fled & refused this worldly worship. For firste he willed his disciples to enter into the Ship and to departe away before him, and then he alone went into the hille with out any company, to the end that if the people should seeke him amonge his disciples they should not finde him: and so he escaped away from them who soughte to giue vnto him so highe honor and dignitie. Giueinge vs

to vnderstand that we shold flie al temporall honor by his example, for he fled not that honor for fear of him selfe, but for vs, knowinge what perill and danger it mighte be vnto vs to couet and desier the same. For it is certaine that honor is one of the most perillous snares of the enimie to catch & beguile mens soules, and one of the heauiest burthens that draweth vs downeward, & often times doth quite ouerthrowe vs. For scarcely is there any man that hath a desier to be in honor, or highlie esteemed for any singular guift or qualitie, but he is in great perill of fallinge, or alreadie fully fallen downe into the pit of deadlie sinne: which we will make further apparant by many reasons.

First: for as much as he which taketh great delighte to be in worldlie account, is not onely busie and troubled in minde, how he may preserue this his credit & reputation, but also how he may

encrease and make it more. Secondlie as saint Gregorie saith: Looke by howe much a man hath planted his desier vpon thinges which appertaine to the worlde, so much is he departed from the loue of God & of heauēly thinges. And he which seeketh after honors, seeketh to get him great friends who may procure and exalte him yet to greater, where often times occurreth diuers occasiōs, in which he both offendeth God and his owne conscience for to please and content them, & so doe they somtimes for him in seekinge to prefer him. Thirdlie it is a cause that a man doth comonly enuie at others who be in higher dignity then him selfe, and backbiteth and detracteth their credit and sufficiency to extolle his owne, & so he falleth into hatred and contempte of his brother. Fourthlie it maketh him to haue a highe conceite of him selfe in his owne sighte, with
desier

desier so to be helde & reputed of others: and thus he falleth into the vice of pride and vaine glorie. Therfore as the gospell saith: he that reputeth oughte of him self, deceiueth him selfe, as our Lorde him selfe hath saied: *When yee haue done all thinges that are commanded you, say with your selues that you are vnprofitable seruants: but this will not he doe who hath a proud and vaine op'inion of him selfe.*

Fifthlie and lastlie when this desier of worship and preferment is rooted in a man, he becometh so hongrie and greedie thereafter that he cannot be satisfied, but daily laboureth to attaine to more, and the more and greater he getteth, the more he coueteth: for then he holdeth him selfe more worthie and excellent then he was before, and here with euer ensueth the vice of couetousnes, which is the roote and cause of many others euills.

Saint

Saint Bernard speakinge of this vanitie to hunte after worldlie honors, saith thus. For as much as we are moste worthie and renowned creatures, and of a noble will, therfore naturally we desier and aspire after highe and noble things, but woe to vs if we goe so far as to imitate him who would set his feete in the hill & throane of highe honor, and seeke to be like vnto God in worship as Lucifer did: who beinge a glorious Angell and ascendinge vp by pride into the hill of highnes, sodainly was throwen downe and became a foule and ouglie fiend of hel.

And here if we marke it well we may se, that the deuill thorough enuie seekinge to cast man downe from his happie estate and felicitie, durst not tepte him for to climbe vp to that place and highe seate from the which him selfe was so latelie throwen downe, but as a treacherous and false deceiuer, he shewed him
not

not the same, but an other hill somewhat like vnto the former, to wit the hill of highe knowledge, tēpting him by a proude desier to climbe vp into that hill, sayinge: *Tee shall be as Gods knowinge both good and euill.* And for as much as Adam gaue assent to this suggestion, therfore both he and we which doe the like, doe euen fall downe as Lucifer did. And so we may see that this desier of honor & dignitie, depriued the Angell, of Angells felicitie: And that the desier of highe knowledge in man brought him to this exceedinge miserie, and debarred him of glorie, the ground of both which mischeifes was only vaine glorie and desire of extraordinary honor. Wherfore feinge the danger of honor and highe knowledge to be so greate, being the cause of the falle both of Angells & men, we muste flie in will and desier from these two hilles, & ascende with our Lorde Iesu into the hill of
con-

Gen.

contemplacion, and by humilitie and meeknes forsake the worlde, and all desier to be magnified and worshipped therein accordinge to this example of our Lorde and Sauour.

And further let vs consider how he left his disciples & made them to take Ship and goe to the sea without him, who would not willinglie haue departed from him for that their whole desier was to abide and dwell euermore with him. Neuertheles he ordained otherwise, knowinge what was mooste expedient for them: and they likewise meekly & obediently did as he commanded the, althoughe it were somewhat greuous and contrarie vnto them. For so it commonly befalleth to spirituall persons, who sometimes feelinge the pretence of Iesu, they would not that he should goe frō them, or any time leaue them destitute of spirituall comforts: but our Lorde doth far otherwise,
for

for he goeth and cometh at his wil
and pleasure. But what shal a deu-
out soule doe when she seeleth
hir spouse Christ Iesus with-
drawen from hir in spiritual con-
solacions? surely it is requisite that
dilligently and oftentimes she call
for him againe by continual desier
and feruent prayer, and in the
meane time that shee patiently
sustaine and suffer his absence, fol-
lowinge the example of his holie
disciples that in the vertue of obe-
dience presently at his biddinge
went into the Ship, and betooke
them selues vnto the troublesome
seas while he was absent and de-
parted from them. Let vs therfor
suffer the waues and tempestes of
temptations, and patiently ex-
pect vntill he of his goodnes come
againe into our soules and pro-
cure them interior reste and tran-
quillitie, wherof we will further
speake in the chapter mediately
followinge.

of



Of the Prayer of our Lorde Iesu in the
hill & how he came vnto his Disci-
ples walking vpon the water.

The 27. Chapter.

After the Disciples of our Lord
Iesu were gone into the
Shipp as is aforesaid, he went vp
into the hill alone where he spent
the time in prayer vntil the fourth
part of the nighte, so that the
three partes which were past he
had continued whollie in that
exer-

exercise, for so we reade he often
gaue him selfe therunto. Wherfor
let vs here duely consider in what
maner he praieth; to wit how he
humbleth him selfe in his huma-
nitie: how meekly he submitteth
him selfe to his heauenly Father:
how he chooseth forth moſte ſo-
litarie places: repaireth vnto
them to praye in ſecret: putteth
his tender bodie to full hard pen-
nance: watcheth and waketh
often times, & as a true ſhepherd
prayeth for the preſeruacion of
his ſheepe: for he prayeth not for
him ſelfe but for vs, and as our
Aduocate and only Mediatour
betwene vs and his Father. He
praieth alſo, to giue vs example
that it is expedient for vs often
times to pray: and further ſaied,
that it was needfull allwayes to
praye without ceaſinge, ſhewing
that continuall aſkinge in prayer
obtaineth at the laſte without
faile the thinge that is demanded.
wherof he could an example in
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Luc. 18 the gospel of saint Luke of the wicked Iudge, who at the laste thoroughe the longe & cōtinuall crie of the widdowe, graunted hir sute and did hir righte. And also an other example of a frend, who at the laste thoroughe much entreatie lent to his neighbour the bread wherof him selfe had necessitie: concludinge and sayinge thus. *Aske and it shall be giuen vnto you.* All which was spoken to shew vnto vs the vertue of deuout prayer, which is so forceible and so great, that it procureth all kinde of goodnes, and driueth away all maner of wickednes. wherfore as saint Bonauenture, saith verie wel.

Idem.

lib. me-
dit. 31. *If thou wilt suffer with patience whatsoeuer aduersities and miseries of this life be a man of praier. If thou wilt obtaine force and strength to ouercome the tentations of the enemy, be a man of praier. If thou wilt mortifie thine owne will with her euill appetites and passions, be a man of praier. If thou wilt*

Wilt throughlie know the wilines and subtiltie of the diuile and keepe thy selfe from his snares and deceits, be a man of praier. If thou wilt liue merelie in the seruice of God and passe on the waie of laboure and affliction with sweetnes and contentement of mind, be a man of praier. If thou wilt exercise thy self in a spiritual kind of life, and not make provision for the flesh in concupiscences, be a man of praier. If thou wilt driue out of thy mind the importunate flies of vaine cares and thoughts, be a man of praier. If thou wilt nourish thy soule with the farnes and marrow of deuotion, and haue it al waies full of good cogitations and holy desires, be a man of praier. If thou wilt fortifie thy heart in the good pleasure of God, with a stout courage and stedfast purpose, be a man of praier. Finallie, If thou wilt roote out al vices of thy soule, & set vertues in their places, be a man of praier, because in it is receaued the vnction of the holie Ghost, which teacheth our soule all thinges that be needfull. Moreouer if thou wilt mount vp to the height and top
of

of contemplation, and enioye the sweete
 embracinge of the spouse, exercise thy
 self in praier, because this is the way by
 which the soule climmeth vp to the con-
 templatation and tast of celestial things.
 Thou seest then of what force and
 vertue praier is. And for the greater
 prooffe of al that hath ben said, settinge
 aside the testimonie of holie scripture, let
 this suffice for the present, that we haue
 heard and seene, and see daile by ex-
 perience manie simple and vnlearned
 persons, Whoe by the vertue of praier
 haue obtained all the forsaide thinges,
 and manie greater also. Hicherto
 be the words of S. Bonauenture.

Wherefore much oughte all
 christian people to be stirred vp to
 the loue and exercise of prayer,
 but specially such as be reli-
 gious whose maner of life is
 cheifly ordained and deuoted
 here vnto. Furthermore to
 speake of this vertue and how
 our Lorde granteth vs in prayer,
 all such thinges as are most expe-
 dient

dient for vs to demand, saint Bernard in diuers places declareth, the which we passe ouer for this present, and retorne to our Lorde Iesus and his discip'les.

What time our Lorde was thus alone prayinge in the hill as aforesaied, his disciples were in the sea in great distresse because the winde was very rowghe and against them, and the Shipp at the point of perishing, thoroughe the great waues and tempeste that arose. And here we may consider in what perill and tribulation they were at that present, in respect of the great and mightie tempest, beinge in the nighte time, and principallie in the absence of their good Lorde who was their onely refuge in euery necessitie. But he who knewe what was mooste conuenient for them, suffered them to endure this trouble for a time and when he saw time also sent them helpe and comfort. And so
about

about the fourth part of the night he came downe from the hill & walked vpon the sea, and came towards them.

And here behould how our blessed Lorde after his longe watchinge and prayinge came downe all alone in the dead of the nighte from that highe and wearie hill, which was craggie and stonie, he beinge bare foore and bare legged. And when he came to the water, he walked thereupō as vpon the firme earth, for that creature knewe very wel his maker and was obedient vnto his blessed will and pleasure. And when he approached neere the Ship, his disciples supposinge that he had bene a spirit, cried out for feare. But then our mercifull Lorde hauinge compassion vpon them, comforted them sayinge. *Be of good courage and feare not, for it is I.* at which woordes, saint Peter saied: *Lorde if it be thou, bid me to come to thee.* whereupon puttinge his
his

his trust and confidence in the mighte and power of our Lorde, he began to goe towarde him on the water: but as a gust of winde sodainly blewe, he failed for feare and dread, and presently began to sincke, and forthwith our Lord stretched out his hand vnto him and saued him from drowninge, and after went vp into the shipp with him, and so the storme and tempest ceased, and imediatly ensued a quiet & pleasant calme. And then the disciples with great reuerence and ioy receiued their good master, and were greatly comforted, thorough his blessed presence.

Now as touchinge the fruite which is to be gathered for our instruction, we haue example by our Lordes disciples to be patient in time of our tribulation, and how to make profit thereof, as we had before example of him selfe touchinge the vertue and necessitie of prayer. For it is to be noted,

N

that

that as it befell to the disciples in that bodely daunger, so it daily befalleth to vs in many spirituall perrills and téptations, in as much as our Lorde Iesus suffereth sometimes those that are most specially chosen of him to be distressed and to taste of tribulatiō in this world both in body and soule. For as the Scripture witneseth. *He scourgeth euery childe which he receiueth.* And as the Apostle saint Paul saith: *All those that be without correction be not naturall children, but children of adulterie* so that it is necessarie for vs to be punished, and to suffer tribulation and affliction in this worlde for many respectes. For thereby we be taughte to knowe our selues and our owne wretchednes. Thereby we profit much in the gettinge of vertues; which beinge thus gotten are the better preserved: And hereby we liue in assured hope of our euerlastinge rewarde in the kingdome of heauen: wherfore we should

should not be discomforted with them, or be impatient when they happen vnto vs, but rather couer them & louinglie embrace them.

But althoughe the profit of tribulations be much worthe and of exceedinge merit, neuertheles many doe thinke them full hard, and doe grutche againste them, and are loath to merit by so painfull a meanes, because indeed they fully knowe not, nor see not the vertue of them. Wherefore many holy men in sundrie places doe laboure to shew vs the profit of them, to incourage vs to sustaine and endure them gladly, but especially saint Bernard in many of his treatises. And here we see how our Lorde suffered his disciples whom he loued so deerly to be tossed & troubled with greuous tempestes, knowinge well in the end that it would redounde to their spirituall commoditie: for oft wee reade that their Ship was in perill by boisterous stormes and

contrarie windes, but it was neuer
utterlie drowned or cast away:
and no more shall we (what
stormie calamitie soeuer doth
come vnto vs) if we suffer it
patiently, and put our trust and
confidence in the helpe of our
Lorde Iesus : whom we humbly
beseeche euer to relecue vs in
our needes and extremities
with the present assis-
tance of his grace
and holie Spirit.

Amen.



How

How the Pharisees and others tooke occasion of scandal at the wordes & deedes of our Lorde Iesu.

The 28 Chapter.

V Vee should neuer wonder though some persons take occasiō to slander our wordes & deedes

N 3

be

be they neuer so good and perfect, seing it often times besel vnto our Lorde and Sauour Iesus him self, who coulde not err ether in word or deed. For so it hapned on a time, that the Pharises demanded of him, why his disciples washed not their handes when they went to eat their meate: sayinge that here in, they kept not the obseruance and custome of their elders and forefathers as they oughte. And our Lorde seeinge that they regarded more the outwarde washinge of their handes, then the inward cleansinge of their hartes and sanctifyinge of their soules, reproued them sayinge: *That they broke the commanlements of God, to fulfill their owne traditions*, shewing the further that the vices which proceede out of the harte, doe more defile a man, then meate which is only eaten with vn-washed handes. At which answer they were offended and stirred to enuie againste him: but he tooke,

no heede thereof, nor ceased therefore to say the truth, for they were blind in soule thoroughe hatred and malice conceiued againste him.

Also at other times our Lorde Iesus wrought sundrie miracles vpon the Saboth dayes, which he did to conuince the Iewes, who kept the law in certaine externall obseruances, and not accordinge to the will of God & the inward meaninge thereof. For he ordained not the holie dayes to the end that we should be restrained on them to doe such workes as were good workes, or any deedes of charitie, but that we should abstaine and cease from bodely labours and from all maner of sinne. Where vpon they tooke occasion to sclander our blessed Sauoure & conspired together to put him to death, sayinge that he was not a man of God, and that he kepte not the Saboth day. But our Lord Iesu omitted not therefore to

worke on those dayes many blessed miracles, and to doe many other deedes of charitie: and he did them the more willinglie then, to destroye the Iewes error and reclaime them from their false opinion.

ā. 6. Likewise an other time when he preached in the sinagoge and saied: *that he was the bread of life which came downe from heauen*; And that vnles they did eate his fleash and drinke his blood they could not haue euerlastinge life: they takinge his wordes fleshlye and not spirituallly, murmured against him & tooke occasion to sclander him againe: in so much that some of his disciples also misse-vnderstandinge him, forsooke him and departed. But saint Peter in the name of all the twelue answered that they would not leaue him, for that he had the wordes of euerlastinge life.

And here in the aforesaid wordes and deedes of our Lorde Iesu

Iesu we haue instruction, that we should not cease to doe good workes for the slander and hard reporte of others, or else for enuie and euill will to any, especially if the worke haue respect to the benefit and good of soules. wher-vpon saint Gregorie saith; That a man should suffer any slander to rise rather then to omit the truth. And first it is a necessarie rule of good life, that for the auoydinge of slander, a man doe neuer commit any mortall sinne. Also that such as haue the cure of soules, doe not teache false doctrine for feare of any slander, but may in some case rather conceale the truth, especially when they knowe that their hartes be so confirmed in that error, that they wold growe more obstinate if they should be openly tould the truth. Lastly Iustice and equitie ought neuer to be omitted in respect of slander; that is to say, a Iudge should not giue false sentence;

nor yet a witnesse beare false recorde. But of such other thinges as are of smal moment, and which may be omitted with out offence of conscience, althoughe they were good in them selues, yet to leaue them somtimes vndone, to take away the occasion of sclander frō others. As the blessed Apostle saint Paule saied, That he would rather neuer eate fleshe then he would giue any occasiō of offence to his brother.

And here we are to learne out of the doctrine of our Lorde Iesu, that we oughte to regarde more the inward garnishinge and beautifinge of our soules, then the outward cleanes or cariage of our bodies. Neuertheles these also are good so that they dispose not vnto vaine glorie, curiositie, or other vices. And also that aun-
cient customes are good when they be grounded vpon reason, and ought to be obserued. But the commandemēts of Almighty
God,

God, and the precepts and ordinances of his holie Church, to be much greater and of more importance.

Wherefore in this point many people doe erre, who more regarde to followe and keepe some certaine customes, though they dispose to no vertue, and oft be against reason, then they doe the commandements of God, and absolute precepts of his holie seruants touchinge charitie, meeknes, patience, deuotion in prayer, discreet abstinence, and diuers other vertues. For which cause they may iustlie feare leaste our Lorde Iesu reprove them priuilie, as as he did the Scribes and Pharises openlie, as is aforesaid.

*Of the special rewarde of our Lorde
Iesupromised to thē that forsake
and despise the worlde for
the loue of him.*

The 29. Chapter.

VPon a time our Lorde Iesu by
occasion of a certaine riche
man, who would not forsake his
goddes to followe him, saied that
it was a hard thinge for a riche
man to enter into the kingdome
of heauē where vpon the Apostle
saint Peter in the name of his
bretheren the other Apostles as-
ked of him, what rewarde they
should haue that had forsaken
and left all worldlie thinges for
his loue. And then our Lorde
answered, and promised vnto
them a great rewarde of glorie in
his heavenly kingdome. As also
to all others who should forsake
father or mother, and all other
kindred and temporall gooddes
for

for his sake, that they should receive a hundred foulden in this present worlde, and life euerlastinge in the worlde to come. Wherefore all those that haue betaken themselves to religious life, and fully forsake the world, haue here cause of exceedinge consolation, and to reioyce and take comfort, in this rich and abundant promise of our Lorde and Sauoure Iesus: not only for the hope of euerlastinge life which they shall possesse in heauen by vertue of his gracious graunt and promise, but moreover for that hundred foulden of his graces which they shall feele in this present life, if they truly loue and faithfully serue him: which shall not be nether in goulde nor siluer, nor in daintie meates, nor sumptuous cloathes, nor in pretious iewelless, but in spirituall riches, vertues of the soule, heauely treasures, and in al possible comfortes of the holie Ghoste, the which no man

manknoweth how vnspeakeable sweeter they be, saue only he who hath had the feelinge of them in him selfe; such like is, the cleanes of hart, the peace of conscience, the loue of pouertie, Angelicall chastitie, inuincible patience, burninge charitie and such other vertues. All which excellent graces, our holie spouse Christ Iesus daily reuealeth to spirituall people, but concealeth them from carnall and worldlie persons, who haue wholly placed their hartes, and all their contentments in the loue of transitorie thinges. The Prophet Dauid feelinge this singuler giift of God in his soule, cried out to our Lorde in this maner: *Lord how great is the multitude of thy sweetnes which thou hast laied vp for them that truly loue and feare thee.* Finally of this matter saint Bernard maketh a moste fruitfull and ample discourse in a treatise which is called. *The conference betwene Simon and our Lorde*

Lorde Iesus , wher in he maketh
a large narration of this heauenly
rewarde promised by our
Lorde: of the which Iesu
for his mercie graunt
vs our part .
Amen.

of



*Of the Transfiguration of our Lorde
Iesu on the mount of Thabor.*

The 30. Chapter.

OVr Lorde Iesus desierous to
strengthen his disciples in the
stedfast beliefe both of his diuini-
tie and humanitie , shewed
vnto

unto them firste how he was perfect man, by his liuinge amongst them after the common course & order of man. And that he was also perfect God, by the wonderful miracles that he wroughte far surpassinge the nature and of man. And further he had enformed them and tould them that he should as he was man, suffer a moste painefull and opprobrious death, and afterwarde rise vp gloriously againe to life as he was God. And when he had toulde them that he should suffer many reproofes and iniuries in Ierusalem, and at the laste should be put to death and crucified, and that he should rise againe to life the third day, then he further concluded & saied, that there were some of the which were presente, who should not see death vntill they had first seene the sonne of mā (which was him self) cominge in his kingdom that is to say, beheld him in his glorious apparitiō & sawe his humanity shin-



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shinninge in a wonderfull brightnes, as they should afterwarde behould him in his heauenlie glory.

Wherefore to fulfill this promise vnto them, about eight daies after he tooke with him Peter, Iames, and Iohn as the gospell witneseth, and went vp into a hill which was called Thabor and there he was transfigured before them, that is to say altered and changed out of his common and ordinarie likenes, into that beautifull and glorious likenes wherin they should behould him in his highe throane of maiestie. For his face and countenance did shine as brighte as the Sonne, and his garments were as white as Snowe. And presently appeared Moises and Elias speakinge with him of his blessed passion, which he was to suffer in Ierusalé. In which glorious sighte the Disciples were rauished and fell into an extacie; and saint Peter

Peter about the rest, as quite forgetting all earthlie thinges, desired still to haue dwelled in that blessed place, and saied: *Lorde it is good that we euer abide and dwell here,* Ma. 17. *and therefore let vs make here three tabernacles, one for thee, one for Moyses, and one for Elias.* But he knewe not what he saied, in that he desired to haue continued with our Lord Iesu in that place of blisse before he had suffered the paine of death, which he toulde the befor he was firste to doe. And for that he would deuide those three into particulars, which were all one in spiritual vnderstandinge, to wit, the law, the Prophettes, and our Lorde Iesus. wherfore to satisfie them, and to confirme saint Peter and the other Apostles in the assured faith, of our Lorde Iesus, that he was the true and eternall sonne of God, as those who were to heare and followe him in all thinges, a brighte clowde ouershadowed them, and out of the

the clowde came a voice from
Ma. 17. heauen sayinge: *This is my well be-
loued Sonne in whom I am well pleased
beare yee him*, for he is the verie
way & the truth therfore followe
him, he it is whom yee haue
heard of in the lawe, which was
signified by the person of Moises:
whom yee haue heard preached
by the Prophets, and was deno-
ted by the person of Elias.

And when the disciples had
heard this heauenly voice procee-
dinge from God the Father, they
fell downe on the earthe vpon
their faces tremblinge with great
feare and dread; for the infirme na-
ture and weaknes of man could
not endure that highe and fearfull
voice. And then our Lorde Iesus
gently tooke them vp and willed
them not to be afraid. And there
with they liftinge vp their eies,
and lookinge about them sawe
no body but him alone. And as
they went downe the hill our
Lorde willed them that they
should

should tell no man what they
had seene and heard, vntill the
sonne of man were risen from
deathe to life. And thus endeth
the proceſſe of the goſpell, where
in are many notable thinges con-
tained touchinge the humblinge
and deſpiſſinge of our ſelues,
& to enflame vs with ſeruente
deuotion, and the loue of
God. which our ſweete
Lorde and Sauour
Ieſus graunt vnto
vs. Amen.

of



*Of the Sicke man healed at the Water
in Ierusalem called . Probatia
piscina.*

The 32. Chapter.

THere was in the citie of Ieru-
salem a standinge water in
maner of a ponde , closed about
with

with fūe doores, in the which
water the sheepe were washed
that were offered vp in Sacrifice.
where also accordinge to the opi-
nion of some holie Fathers, lay
afterwardes hidden the tree of
the holie crosse. And in this place
it befel by miracle from God, that
once in euerie yeare the saied
water was stirred and moued by
an Angell which descended from
heauen, and then he which could
firste get into the water after it
was so troubled, was presently
healed of his infirmitie. wherfore
great multitudes of sick and di-
seased people remained conti-
nually at that water, expectinge
the mouinge thereof by the Angel.
Among which there was one mā
lyinge on his bed who had bene
sicke of the palsie thirtie eighre
yeares, whom our Lorde Iesus
healed vpō the Saboth day, asking
him first if he would be healed,
and then willed him to take vp
his bedde & walke, as the gospell
more



Water
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more at lardge declareth.

In this proceſſe we may ſpecially note three particular things for our edification. Firſte that our Lorde Ieſus asked the ſicke perſon whether he would be healed, or not: whereby we are giuen to vnderſtand, that our Lorde will not beſtowe his ſpirituall giſtes of grace vpon vs, vnles we firſte hartelie will and deſier the ſame. wherfore all ſinfull and obſtinate perſons which nether doe deſier of them ſelues, nor yet will giue conſent to ſuch holie motions, as God inſpireth into them for their ſaluation, ſhall certainlie perriſhe in their ſinne, and ſo be damned with out excuſe. For as ſaint Augustine ſaieth: He that made thee with out thee, will not ſaue thee with out thee.

S. Au.

The ſecond thinge which is to be obſerued is, that it behooueth vs to be carefull and diligent after we be deliuered and cleaſed from ſinne, that we fall not wilfully againe

againē therein, leaste our offence
for so doinge, bee afterwarde pun-
ished of our Lorde with more se-
ueritie : wherupon he said to the
sicke man which he had restored:
*Go thy wayes and sinne no more, leaſt Ioa. 5.
worſe befall vnto thee.* For often
times it hapneth that our sinne is
the cause of our bodily infirmities,
and so thoroughe pardon and re-
mission grāted to the soule, many
times the bodie is healed of cor-
porall diseases.

The thirde thinge which is to be
noted is, that euil mē vsually misse
construe the good workes of other
men, and take them in the worser
sense, whereas good men doe the
contrarie. For thus the Iewes full
of enuie, when they sawe the sicke
mā miraculouſly healed of our lord
Iesu, & bearinge away his bed vpō
the sabbath day, asked him who it
was that willed him to bear away
his bed; but they asked not who it
was that healed him: and so could
quikly carp at that which disliked
O them but

but tooke no heede to the good worke which was so commendable and so manifestly done before them: & ordinarily thus they did in all the miracles of our Lorde Iesu; for in this maner doe all wicked men seeke to turne euery thinge to the worste, which good men conuert vnto the beste. For they which liue in perfect charity and walke in the pathes of an vprighte life, interpret al thinges in the beste sorte and to the glorie of God, whether it be prosperitie or aduersitie, knowinge that nothinge cometh to passe but by his holie will and sufferance, & so in all thinges they reape much increase of merrit, yea so far forth that of their owne sinnes and of other mens, and of the temptations of the diuell they make spirituall profit, as saint Bernard sheweth in diuers places.

He who hath the grace to take all thinge in good parte, & to suppose al thinges which God shall send

send for the beste he shal be able to suffer many tribulations & temptations with a litle paine , and by daily exercise obtaine in the end so great reste and peace of minde, that seldome or neuer shall any thinge disquiet or offend him, but it will be verified in him which the wise man saith : *Whatsoeuer befalleth to the righteous man it shall not make him sorie.*

And here as concerninge the Angell we are to vnderstand, that the celestial spirits be as ministers & messengers betwene Almighty God and deuout soules, as saint Bernard also witnesseth, wherfore we oughte to reuerence and honor them: and for as much as they be continually present with vs, we should be careful nether to thinke speake, or doe any thinge which mighte offend them , for they be our keepers ordained of God, and greatly desier our good and saluation.



*How our Lorde Iesus cast the buyers
and sellers sorte of the Temple.*

The 32. Chapter.

AT two seuerall times, as the
gospell doth testifie our Sa-
uiour caste out of the Tempie the
buyers & the sellers which prophane
ned the

the same, and that with a scourge
or whip made of cordes. Which
deede surely amonge all the mira-
cles that he wroughte seemeth
moste strange and wonderfull.
For when he wroughte other mi-
racles amonge them in which he
eidentlie declared the power of
his God head, yet those wicked
people, to witt the Scribes and
Pharises, & other obstinate per-
sons made boulde neuertheles to
blaspheme and contemne him:
but at this time they beinge ga-
thered together in the Temple in
great multitudes, and that at
such a time as they helde great
solemnities, they had no power
at all to resiste or withstand him.
And the reason was, for that his
inward zeale and feruour was so
great, seinge his heauenly Father
to be dishonored especially in that
place where he oughte to haue
ben worshiped, caused him to ap-
peare so dreadful in his countenance



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that they were wonderfully quailed and amazed, & had no power to resist him.

This example accordinge to the interpretation of saint Gregorie and other doctours is full dreadfull to be considered of all men, but namely of such as are in office and authoritie in the Church of God, and especially such as be religious persons, who be placed in Gods house to serue him continually in deuout prayer, and other holie and spirituall exercises. For such as haue to doe in the Church oughte not to be giue to couetousnes, nor to busie them selues, or medle with worldlie marchandise, which if they doe they may iustly feare the wrathe & indignation of our Lorde againste them, & to be caste out of his grace in this life, & out of his euerglasting glorie in the life to come.

of



*Of the receiuinge of our Lorde Iesu by
the two sisters Marie and Martha, &
of two sortes of liues practised in the
Churche, Actiue, and Contemplatiue,
signified by the aforesaid Sisters.*

The 33. Chapter.

IT befell on a time that our Lord
Iesus went with his disciples

to Bethanie, to a house which was named the Castell of the Sisters Martha and Marie. And they who loued him so deerlie, were exceeding glad and ioyfull of his coming: And Martha the elder sister who tooke the chardge and gouernment of the house, speedly went about to prouide some meate for him and his disciples. But hir sister Marie forgettinge all corporal foode, and desieringe to feede hir soule with the seruēt loue of hir Sauour Iesu, satt hir downe on the ground besides his feete, fixinge hir harte and cogitation only vpon him, and attentively harkeninge vnto his blessed wordes and heauenly doctrine. For our Lorde Iesu, as his manner was, woulde not any litle while be idle, but euer where he came would emploie him selfe with preachinge and teachinge the wordes of eternall life.

And

And Martha who was busie
in makinge some prouision for
our Lorde and his disciples,
seinge hir sister Marie sittinge
as it were in idlenes, brooked it
heauellie, and made hir com-
plaint vnto him, as if he tooke
no heede or regarde vnto hir,
and praied him that he would
will hir sister to rise and asiste
hir.

And Marie fearinge lest she
should be commanded away and
taken from that sweete content-
ment and repose of soule which
she was in, spake not but bowing
downe hir face towards the
earth she expected to heare what
our Lord would say.

Then our Lorde answered
for hir and saied vnto Martha:
Martha Martha thou art carefull Luc. 10
and troubled about many thinges,
newertheles one thinge is necessarie,
for Marie hath chosen the better
parte which shall not be taken from
hir.

And herewith was Marie greatlie comforted, and so sat more perseuerantly in hir former purpose. And hir sister Martha without ether enuie or grudging was wel content with that answere, and willingly prepared each thinge as well as she was able.

In this discourse of the gospell accordinge to the letter, there are many notable thinges for our edification . And firste the great goodnes of our Lorde Iesu, who vouchsafed to visit that homely dwelling of these two sisters Martha and Marie, and to take in good parte such simple refection as they had prouided for themselves. For as it appeareth wel by the sayinge of Martha, how hir sister did let hir to serue alone, that there were not a multitud of seruantes & by consequence that there was no great varietie of meates or many delicate dishes, and yet our Lorde came more commonly to that place to take
his

his bodely foode, then he did to any other : which was especially for the great loue and affection that he had to Marie Magdalen after hir conuerſion, he knowing full well how deerlie then ſhe loued him.

Here by we may perceiue how our Lorde Ieſus will eſpecially loue and viſit by grace, and alſo ſpiritually dwell with that ſoule, which by true repentance forſaketh hir ſinne, and perfeuerantly keepeth hir in his loue & fauour. Good lord to thinke howe gladde and ioyfull thoſe two ſiſters were at that time of the comminge of that bleſſed gueſt vnto their houſe and principally Marie who loued him ſo much, for that ſhe had him with hir whom hir ſoule ſo greatly deſired.

And hir ſiſter not knowinge how it ſtoode with hir, nor what ioy ſhe felt in hir harte; and ſeing hir maners & behauiour ſo greatly chaunged, who was wont before

to emploie hir selfe in all needful occasions to helpe and asiste hir in the houshold affaires, and now to haue no regarde therevnto but sittinge and attendinge onely to the contemplacion of Iesu, it did cause hir to maruell greatly there at, and therfor complained to our Lorde as is afore saied; yet not reprocuinge hir sister, as the common condicion of many women is to doe.

By these two sisters Martha & Marie, as holy men & Doctours doe write, be vnderstoode two maners of life practised by spirituall persons: that is to say, the one Actiue, the other Contemplatiue. whereof there haue bene many treatises & large discourses made by many learned fathers; But specially saint Bonauenture in his booke of the life of Christ maketh herof a learned discourse, alledginge to this purpose many notable places out of S. Bernard. The which processe althoughe
it be

it be verie good and fruitfull for religious persons, neuertheles for that it is not so proper for the common and simple people, for whose profit this book was principally entended, therefore we will passe them ouer more briefly talkinge only thereof so much as shall seeme expedient vnto vs for our purpose at this present.

And firste it is to be vnderstood, as sainte Bonauenture saith, that these two maner of liues, Actiue, & Contemplatiue, appertaineth especially to spirituall persons, such as are Prelates, Preachers, and other Religious. And so he saith, that the Actiue life, which is signified by *Marcha* hath two partes or properties. The firste is, that maner of life wherein a mā doth chieflie endeauour him selfe in that which belongeth to his owne spirituall profite, as in mortifienge him selfe, ouercominge his vices, & obtaining of vertues.

The

The seconde parte of Actiue life consisteth in this, when a man doth employe his labours in that exercise, which hath chiefly respect vnto the profit and good of others, although his owne merit encrease also greatlie thereby: to wit, to gouerne, teache, or instruct other men in that which redoundeth to the health of their soules, as Pastours Preachers, and all others who haue this cure and chardge committed vnto them.

And betweene these two partes of Actiue life, standeth Contemplatiue life; for in this order a man ought to endeouour; firste by applyinge him selfe in the exercise of deuout prayer, in the studie of the sacred Scriptures, and such other good workes as tend to the amendment of his owne life. Secondly in gettingte the victorie ouer his vices, and gayninge of vertues. And thirdly to rest him selfe in Contemplation, that is to say in solitude, at the leaste in
harte

harte, vtterly forsakinge al world-
lie affaires and continually medi-
tatinge one God and heauenly
thinges. And thus beinge well
perfitted in these two vertuous
exercises, and hauinge his owne
soule illuminated with heauenly
grace, and with the spiritua'll de-
sire of other mens profit, then may
he safely take vpon him the office
and gouernment of others.

Saint Bonauenture alleageeth
many authorities out of saint Ber-
narde for the prooffe of this mat-
ter: Firste of the Actiue life, as it
is profitable to our selues. The
second of Contemplatiue life.
And the thirde of the more per-
fect estate of Actiue life as it is
profitable to others. By which
meanes and degrees there be few
persons (the more is the pittie)
that attaine vnto his state of per-
fection: which is the cause that
in this time there be many both
men and women in the state of
Contemplatiue life, as Anchorites

Her-

Hermites, and other Recluses, that knowe not effectually what Contemplation is, for that they haue not firste well practised them selues in the vertuous arte of Actiue life: which truly is a thinge perrillous and fearefull, to be in a state of perfection, and to haue the name of holines, as these Recluses haue, vnles their life & spirituall exercises be answerable thereunto.

S. Gre.

Sainte Gregorie saith that there be many that flie the world and enter into religion, but herewithal are not truly exercised in vertues, & therfore sometimes it falleth out that the more they liue at ease from outward perturbation, the more they offende by their idlenes and inwarde distraction. And of such persons as spend their howers and time in stouthfullnes, the Prophet Ieremy in his lamentations speaketh in this maner. *Viderunt illam hostes & deriserunt Sabbatba eius*, that is to say:

Ierem.

say: The wicked spirittes and enemies of mākinde, perceiuinge the liuinge of such idle soules, laughe to scorne their dayes of rest. For when they are remoued from worldly busines, and are supposed to serue our Lorde in a more perfect estate of holines, liuinge in idlenes they are so much the more in Seruitude vnder the tirranie of the wicked enimie.

The same holie Father Saint Gregorie, in the same booke hauinge spoken of these two liues, Actiue, and Contéplatiue, saith: That a mans soule shoulde first be made cleane from all vaine glorie and worldlie delectation that so he may be raised vp to the highte of diuine contemplation. In figure and token whereof, when God gauethe lawe vnto Moises, the common people were forbidden to come nere vnto the hill: to signifie vnto vs, that they who be weake of vnderstāding & haue

haue their desiers fixed on base & earthlie thinges, should not presume to clymbe vpon to this spiritual mountaine. And furthermore declaringe how they should first proue them selues to be able, that would ascende to the Contemplatiue life, saith: that first it behoueth that they proue them selues by exercise of vertues in the felde of Actiue life. That is to say, that they haue laboured so far in in ouercominge and mortifinge them selues, that they offer no iniurie to their neighbours: that they can sustaine patiently all wronges and abutes: that they feele no ioy or inward contentment when any temporal goodes fall vnto them, and againe be not heauie and deiected when they are taken from them: if they feele in their soules the loue of spiritual thinges so stronge, that it ouercometh and putteth out of their hartes, the affection and imagination of all earthlie thinges: for

in this wise those which couet to attaine to that thinge which is far aboue their nature, oughte firste to ouercome them selues of that which they be by nature, all this saith saint Gregorie.

And agreeable hereunto saith saint Bernard, and many other doctours, that whoso will attaine vnto Contemplatiue life, he must firste be well practised and exercised in Actiue life. In figure wherof is commonly alleadged the storie of the two daughters of Laban, the which Iacob tooke to be his wiues: wherof the elder was Lia who was bleere eyed, but plentifull in bearinge of children, by whom was signified Actiue life. The younger was Rachael who was faire and louely, but yet was barraine, by whom was betokened Contemplatiue life. And althoughe that Iacob loued Rachael better then Lia, and desired firste to haue had hir to wife for his seauen yeares seruice, neuer-

uertheles he was cōpelled to take firste the elder sister Lia; to shew to vs that the A&ctiue lif is alwaies perferred befor the Contēplatiue, as we haue often before declared.

And here note that they who be in A&ctiue life haue example by Martha of a moſte neceſſarie verue, which is Charitie. And that as touchinge them ſelues, they carefully auoide all mortall ſinne, for elſe our Lorde Ieſus will not dwell in their houſe nor yet accept their ſeruice. Againe that they nether miſdeeme nor deſpiſe others, which peraduenture doe not ſo many vertuous workes in external ſhew as them ſelues: for none can diſcerne the ſecret iudgements of our Lorde, who as we ſee preferred the hidden and inward zeale of Marie ſittinge at his ſeete in ſilence, before all the great labour and buſie ſeruice of hir ſiſter Martha: which was becauſe of the ſeruēt loue ſhe had in contemplation of him: & yet was the

the seruice and worke of Martha both acceptable vnto him, and also meritorious vnto hir.

Furthermore here is to be noted that not withstandinge the great commendacion of our Lorde Iesus geuen vnto Marie in preferinge the parte which she had chosen, yet Martha gruted not at that which was allotted to hir, but continued forward hir maner of life and customary seruinge of our Lorde Iesu & his disciples, as saint Iohn witneseth in his gospell: which was to signifie that he that is called of God to the state of Actiue life, shoulde houlde him self contented without grudging or contradiction. For as much as of those which stand in ether of these two estates of life in this world, God only knoweth who shal be exalted before the other in the kingdome of his glory. And thus much concerning Martha & the Actiue life which is signified by hir.

Now

Now as touchinge Contemplatiue life, he that is placed in that estate, hath example by Marie of three notable vertues. Firſt of Meeknes which is vnderſtoode by the lowe ſittinge or Marie at the feete of our Lorde and Sauioure, for vnles this foundation be truely laied in the harte of him that is in this degree, and that he preſume not of his owne holines, but perfectly deſpiſe him ſelfe in his owne ſighte, certainly his buildinge of contemplation be it neuer ſo highe will not ſtande ſtedfaſtly, but at euery litle winde of aduerſitie wil fal downe to the grounde.

The ſecond vertue anſwerable to the former, is Patience, to witt in ſufferinge all falſe ſuſpitions, reproofes, ſcornes and all kinde of con.emptes, committinge euer by meeknes in harte his cauſe to his Aduocate Chriſt Ieſu, without diſpleaſure or anſwere againe, as this bleſſed Magdalen

dalen did when the Pharise misliked and reprov'd hir, hir owne sister complayned of hir, and one of the disciples had indignation againste hir.

The thirde vertue is Silence, which is very necessarie for a Contemplative person, whereof she gave so notable example that it is not to be founde in all the gospel that she began to speake a worde before the resurrection of our Lorde Iesu, (save onely once at the raising of hir brother Lazarus; not withstandinge the great love our Lorde Iesu shewed vnto hir, and againe the great contentment that she tooke in his wordes and holy doctrine, which in reason might seeme to moue hir to speake the more bouldly.

Finally who so desiereth to knowe the fruite of vertuous Silence, and hath affection and desier to leade a contemplative life, without dout he shall be better taughte by practise and experience

rience, then by any other instruction or arte of man . Wherfore sainte Bernarde and many other holie Fathers doe carefully commend this vertue of Silence, especially to Recluses and such who doe leade a Contemplatiue life who haue with the blessed Marie Magdalē made choise of the better parte. Of the which parte our Lord & Sauour Iesus graunt vs our portion in the kingdome of his celestiall glorie.

Amen.

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 Wherefore
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of

Of the raising vp of Lazarus, and
 of other two dead bodies from
 death to life.

The 34. Chapter.

A Monge many other miracles
 which our lord Iesu wrought
 here vp on earth, the raising vp of
 P Laza-

Lazarus is highlie to be considered: not only for the soueraigne miracle it selfe, but also in respecte of many notable thinges that hapned there in, and diuers mysteries which it cōtained, wherof saint Augustin very learnedly writeth at lardge vpon the same gospell, of the which we will briefly speake, as the grace of our Lorde Iesus shall assiste vs. And for as much as the gospell maketh mention of three dead bodies which were raiſed by our Lorde from death to life, of the which, two of the firste are not spoken of in this asorſaied treatise, therefore it seemeth conuenient vnto our purpose somewhat to touche the matter in this place.

Firste therefore we are to vnderstande that as all the deedes of our Lord Iesu which he wrought accordinge to his manhoode, were done for our example to followe him therin, as in meeknes pouertie, patience and such other

like

like vertues, so in the miracles done by vertue of his godhead, we can not imitate him, & therefore oughte humbly to yeeld our beleefe, & only to seeke to knowe the sence and ghostlie meaninge of them. For miracles which then were wrought vpon bodies, and in a bodily maner, be now more vsually wrought vpon our soules and in a spirituall maner. And as saint Augustin very wel saieth, by those three bodies which our Sauour Iesus raised from death to life, be vnderfloode three maner of dead soules, the which thoroughe his especiall goodnes and mercie he raiseth euery day vnto his grace.

Now as the gospell maketh mention, the firste which he raised was the daughter of the gouernor of the Sinagouge who was deceased and laydead within the house: by whom is vnderflooded deadlie sinne by inward consent. The second dead body which he

reuiued was the widdowes Sonne which was carried dead vpon the Beere with out the gates of the Citie; by whom is signified mortall sinne performed by outward acte. And the third dead body which he raised was Lazarus who had bene four dayes buried, by whom is denoted deadly sinne in longe custome. For if we duly consider that sinne is the death of the soule, we shall then easely finde that she is mortally slaine therewith in one of these three maners.

Firste by the consent of the wil the soule inwardly consentinge to doe that which is forbidden by God, althoughe the same be not performed in outward acte. As for example of the sinne of luste, wherof our Lorde speakinge in
 Mat. 5. the gospel, saith: *Whosoener looketh on a woman with desier of concupiscence hath already committed adulterie with hir in his harte*, and althoughe the deede doe not immediately

diately followe, yet is he accounted as a fornicatour, and his soule is killed & slaine thoroughe that consent.

This maner of spirituall death is vnderstood by the firste dead body restored by our Lorde within the house, which was the daughter of the ruler of the Sinagouge; of whom the gospell saith, that he came to our Lorde Iesus prayinge him that he would vouchsafe to come to this house and to heale his daughter who lay sicke. And as our Lorde (who of his endles goodnes and mercie was euer ready to helpe all those that truly seeke vnto him) was goinge with him towards his house, worde was broughte vnto the Ruler, that his daughter was dead, and therefore that he should not cause the Maister (our Lorde Iesus) to trauaill any further in vaine: for they supposed that he was able to heale the sicke.

but not to raise the dead. Neuertheles our B. Lorde refused not for their vnbeleife to declare his mercie and goodnes vnto them, but willed the father not to dout, but stedfastly to beleue. And when he came vnto the house, and founde as the fashion was, many weeping and mourning, with doleful musicke, and other solemnities for hir exequies, he saied vnto them : *Weepe not, for the maiden is not dead but sleepeth;* whereupon they laughed him to scorne, for they vnderstoode not what he meant to doe, for though she seemed dead vnto them, neuertheles to him that was of mighte to raise and make hir to liue, she did indeed but onely sleepe. Then putinge forthe all that were in the chamber except the father and the mother, and his owne Apostles, Peter, Iames, and Iohn, our Lorde Iesus willed the maiden to arise, and presently she rose vp from death to life, and
after

after did eate and was perfectly healed.

This is the proceſſe of the goſpell accordinge to the ſence of the letter, the which may likewise be taken in a miſticall & ſpirituall interpretation. Firſt that as our Lorde raiſed vp this daughter bodliſh, at the praier, and by the faith of hir Father, ſo he raiſeth ſpirituallly the ſoules which are dead by ſinne to the life of grace, thorough the prayer of holie men, and the faith of the Church. And as our Lorde Ieſus ſpared not for the vnbeliefe and ſcorninge of others, to aſiſte and healpe him who asked his grace, ſo ſhould no man ſpare any paines to profit other mens ſoules: eſpecially Paſtours of the Church ought not to forbear to preach Goddes worde when it belōgeth to their office, to the raiſinge and reſtoringe of dead ſoules to newnes of life, though ſome ſhould chaunce to ſcorne and reprove them.

them. For as saint Augustine saith: It often hapneth that a man which is dead by full cōsent to sinne, by the preaching of Gods worde hath compunction in his harte for the same, and as thoughe he heard our Lorde to bidde him arise, so is he raised in his soule by repentance frō death to life. And this is the firste maner of deadly sinne, and easiest to rise out of by grace, which is betokened by the firste dead body, raised by our Lorde Iesu in the house as aforesaied. Not withstanding this maner of deadly sinne which is only in consent, is yet moſte perillous if it longe abide in vs, especially if it be spirituall such as for example is Pride, or enuie: for when sinne is suffered to remaine as saint Gregorie saith, such is the burthen thereof, that with the great waighte, it quickly draweth after it an other greater, and at the last of one becometh many. But now
passe

pasſe we to ſpeake of the raiſing vp of the ſecond dead body.

Our Lorde Ieſus cominge to a citie that was called Naim, and his diſciples alſo with him, he mett without the gate of the ſame a dead bodie carried vpon a Beere, to be buried beinge the only Sonne of a widdowe, who came in company of the Corſe, & many people of the citie with hir. And our Lorde hauinge compaſſion vpon the great ſorrowe of the woman, moued of his goodnes and endles mercie, bidde hir that ſhe ſhould not weepe, and then goinge nighe and touchinge the Beere, they which did beare it ſtandinge ſtill, he ſaied to the dead bodie in theſe wordes: *Younge* Luc. 7.
man I ſay to thee ariſe. And there with he roſe from death to life, and went on his feete and began to ſpeake, and ſo deliuered him to his mother aliue.

And thus far in effect are the wordes of the gospell.

O Lord Iesu Christ how great is thy mercie which is daily shewed to sinfull persons ? for as thou didest raise that dead body which was goinge to be buried before any petition was made vnto thee, so thou reuiuest daily those that be deceased in soule by greuous sinnes committed against thee, as by the sinnes of Pride, of Gluttonie, of Carnalitie, of Couetousnes, and other great offences both bodily and ghostlie, euen giueinge thy grace oft times vnto vs before it be demanded. And for our further instructiō here we must note that if a deadly sinne be openly knowen to the euill example and scandall of others, then is it necessarie we doe open pennance for the same, according as the Church of God in this case hath ordained, and as our Lorde gaue example in that open raisinge of that dead body,
who

who was openly carried to be buried, and in the presence of all the people.

Now to speake of the raisinge of the thirde dead bodie, that is to say of Lazarus foure dayes departed. And for as much as in this deed of our Lorde there be many worthy thinges to be obserued, therfore let vs here recollect our senses and imaginations as if we were bodily present with him & his disciples & with that blessed and deuout company, to witt, Lazarus, Martha, and hir sister Marie Magdalen. Firste therfore we shal cal to minde the contents of the chapter next going before: How vpon a day when our Lord was walkinge in the Temple, in the place which was called Salomons poarche, the wicked Iewes gathered about him like raue-ninge wolues, with great rage and anger against him, vrginge him with this demande and sayinge: *How longe wilt thou holde*

vs in suspence and in doubt what thou art, for if thou be Christ & by doost thou not tell vs? This they asked with a false and malicious intent, to the end that if he had openly affirmed that he had bene Christ, that is to say the anointed kinge, then for to haue taken him and accused him as a traitour to Cesar the Emperour of Rome, wherfore our Lorde Iesus Christ, knowinge their wicked imagination, tempered his wordes with great wisdome, and as an innocent lambe amonge so many treacherous wolues, soberly, and meekly made them this answere sayinge: I haue spoaken vnto you, but you belecue me not, but the work which I doe in the name of my Father shall beare witnes of me what I am. And after when he saied: I and my Father am all one, they tooke vp stones to haue stoned him as a blasphemmer. And when our Lorde had conuincd them by reasons and authorities of the holie

holie Scripture that they could not contradict him, in requitall of his meeke wordes and reasonable answere, they encreased more in rage and malice against him. But for as much as the time of his passion was not yet come, and for to giue vs example of patience, and to giue place vnto anger, he with drewe him selte from them, and went beyond Iordan in to the place where saint Iohn Baptised, about some eighteene myle from Ierusalem, where he remained a while with his disciples.

Soone after this time, as the gospell sheweth verie fitly to our purpose, Lazarus, the brother of Martha and Marie fell very sore sicke, wherefore his two sisters sent worde to our Lorde Iesu where he was in the aforsaied place beyonde Iordan, sayinge to him in this maner.

Lo

Lo Lorde Lazarus a hom thou louest is fallen sicke. And so they saied no more, for they were assured that this sufficed to him who loued him so much, and so well vnderstood their meaninges: they knowing the malice of the Iewes against him, and how a litle befor they would haue stoned him to death, durst not exprestly request him to come vnto them, but committed it wholly vnto his owne will and pleasure. And Iesus saied vnto them: *This infirmitie it not to death but for the further glorie of God, that the Sonne of God may be honored thereby.*

The gospell saieth that he gaue this answere vnto those that were sent but it specifieth not who the parties were: for it appeareth that the sisters were not at that time present but far of from him; neuertheles it is plaine that he made this answere speakinge ether to the messengers, or to his disciples, or vnto both, as
it

it is more likely . O Lorde what comfort was this to the sisters, when they receiued these wordes from our Lorde Iesus : That the infirmitie was not to death . Vnderstanding peraduēcture hereby, that hir brother should not at that time die by that infirmitie : but what diſcomforte was it vnto them afterwardes when he was dead and buried , not imagining that our Lord meant of that glorious maner of raisinge of him which afterwardes ensued . Neuertheles the sorrowe and grieve which they suffered in the meane time, was shortly turned into far more comfort and ioye then they expected. For firste whereas they would haue had him preserued from deathe. and only healed of his infirmitie, it fell out far otherwise then they expected, which indeed full often hapneth vnto them whom God loueth , and whom he permitteth to be in tribulation , not grauntinge them
pre.

presently that comferte which they desier, but suffereth them for awhile to be in some dispaier of their petition: and after when his holy will and pleasure is, he fultilleth their request much better then they could wishe, and turneth their heauines into more ioy, then they could ether haue thoughte or imagined.

But to returne to the proceffe of the gospel. After that our Lorde was thus certified of the sicknes of Lazarus, and had also answered as aforesaied: yet remained he still in the same place for the space of two dayes, and then he saied vnto his disciples: *Let vs returne againe in to Iewrie.* And they afraide at these wordes saied vnto him: Master thou knowest righte well that lately the Iews would haue stoned thee there, & now wilt thou goe thither againe? And then Iesus answered vnto the sayinge: *Be there not twelue howers of the day? As if* he

he had saied, why be yee afraide,
and suppose that the lewes continue
in their malice still, knowe
yee not that as ofte as the howers
change in the day, so ofte mans
harte & purpose doth chaunge &
varie? Saint Augustine giueth an
other explication of the wordes,
saying: That by the day, our Lord
vnderstoode him selfe, and by the
twelue howers of the day, his
twelue disciples: and that here
he reprehended their misbeliefe,
and feare they had of his death
which his pleasure was to suffer,
& for that they would take vpon
them to giue counsaile to him, as
men vnto God, disciples to their
master, the seruantes to their Lord:
wherfor as in some sorte blaming
thē, our lorde saied vnto thē: *Are
there not twelue howers in the day?*
who so walketh in the day he
offendeth not nor erreth not,
followe you me if you will
not erre, for seinge I am the
day and yee the howers, euen
in

in comon reason the howeres doe followe the day and not the day the howers, and therfore if ye wil not offende nor erre, see that yee followe me.

Ioā. 5.

After this communication our Lorde Iesus knowinge in spirite that Lazarus was dead, saied vnto them: *Lazarus our friend sleepeth*, but I will goe to awake him and to raise him vp from sleepe. And the disciples vnderstandinge his wordes as of naturall rest and sleepe, saied: Sir if he sleepe it is a good token and signe that he may recouer his sicknes. But our Lord Iesus spake of his death which they vnderstood not. And here we may see in what familiar and homely sorte he spake with his disciples, and as it were poseth them with harde speeches and questions, but afterwardes declaringe vnto them mooste openly that which before he spake in misterie, sayinge: *Lazarus is dead and I am glad for your sakes*, that therby

therby your beliefe may be encreased & strengthened, knowinge that I was not there in the time of his death, and so the rather beleeue that I am the Sonne of God when you shall see him restored againe to life.

Then our Lord with his disciples came vnto Bethanie, and when the two sisters had worde of his cominge, Martha presently went out to meete him, but Mary remained still at home vntill she was after called by the commādmēt of Iesus. And here it seemeth by these two sisters Martha and Marie, who diuerslie went out to meete our Lorde Iesu, that the wordes of the Euangelist S. Iohn, haue here a spirituall meaninge as they haue in other places, signifiinge the diuers conditions belonginge to them that liue in these two former estates, that is to say, of Actiue, and Contemplatiue life. For there is no dout but that Marie loued Iesus
as

as much as Martha did or more, was as glad of his cominge, as forrie for hir brothers death, and as feruently desired his life as hir sister did: why then went she not out to meete our Lorde when hir sister went? but only for example that they which be in the state of Contemplatiue life, may not take vpon them the workes of mercie corporal, as to goe to comfort the sicke, to visit them that be in prison, to feede the hongrie, cloathe the naked, or to preache or teach, or to minister the Sacramentes, or the like vnles they be called out by the authoritie of the Church, which may commande them in the name of Iesus spirituallie, as Marie was commanded bodelie.

Now she remaininge thus at home, and hir sister Martha goinge foorth as aforesaid, when she mett with our Lorde she fell downe at his feete and

Ioā. 11 *saied: Lorde if thou hadest bene here*

my brother had not bene dead, neuer-
theles I knowe that whatsoeuer thou
doest aske of God it will be giuen vnto
thee. She was not so bould as
to declare openly at the first,
what she inwardly desired, as
to say: I pray thee Lorde restore
my brother from death to life:
for she knewe not whether it
were expedient, nor whether it
were our Sauours wil hir bro-
ther should be raised or not, and
therefore she placed hir wordes
discreetly sayinge in this maner:
O Lorde I knowe righte well
that thou canst raise him if thou
please, and therefore if it be thy
will it shall be done, but whe-
ther thou wilt haue it so or
otherwise, that I wholly com-
mit to thy pleasure and not to
my presumption. Then Iesus
saied vnto hir, that hir brother
should be raised from death to
life; speakinge in such sorte that
his wordes mighte be taken two
maner

maner of wayes the which he did
for to proue hir beliefe of the final
resurrection, not specifinge whe-
ther he would raise him at that
time or no. And therefore Martha
answering to that which she was
moste surest of according to hir
faith, saied, that she knewe right
well that he should rise againe in
the generall resurrection at the
day of Iudgment. Then our Lord
asked hir, whether she beleued
that he was the resurrection and
the life euerlastinge of all those
that beleued stedfastly in him;
whereunto she answered: *I beleene
that thou art Christ the Sonne of the
liuinge God, who art come into
this worlde for our saluation.*
And by and by after he sent for
hir sister, and at his commandmēt
she went and called hir, sayinge:
*Our Master is come and asketh for
thee.* And here may we consider
the exceedinge loue of our Lorde
vnto Marie, in that as the gospel
sheweth he staid stil in the place
where

whereas Martha firste met with him, and would not begin to doe any thinge cōcerninge the raising of Lazarus, vntill the time that Marie was come. which newes so soone as she heard, she presētly rose vp & went vnto him, & fallinge down at Iesus feete with weeping teares, saied vnto him as hir sister had done before. And behould our Lorde seeinge his sweet dea-ling so greatly to weepe and lament for the death of hir brother, could not him selfe forbear to let fall his sacred teares. At which sighte hir sister wept, the disciples wept, and the Iewes also who were present were moued to weepe. And here let vs consider three speciall causes which moued our Lorde so doe to. First he wepte for the exceeding loue that he had to Marie, to hir sister Martha, and to their brother Lazarus for whom they were so heauie. Secondly to shew the grueousnes of our iniquities, and
of

of the death of our soules thoroughemortal sinne if we continue in the same, signified by Lazarus foure dayes dead and buried. Thirdly he wepte for the infidelitie of those which were there, who partly beleueed that he could haue preserued him from death, but not that he could restore him to life beinge deceased: wherfore if we now duely consider how our Lorde Iesus weepeth, the sisters weepe, the Iewes doe wepe, and the disciples also weepe, verely we may be stirred to great compassions & sorrowe, at the least in our soules, for our grieuous finnes which of custome we haue long time walked in without remorse or repentance. For here we may plainly see how hardly we can rise out of them, which our Lord Iesus sheweth by the great difficultie, weeping, and groaning which here he made, in so much that he groaned two seuerall times in

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Lazarus
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in spirit before he raised him to
life. Giueinge vs example, as
saint Augustine saith: That
if we be ouer-charged with the
heauie stone of deadlie sinne,
we must groane in spirit, and
inwardly sighe in our soules in
the selfe same maner; acknow-
ledginge our selues as guiltie, &
to thinke how often we haue
sinned against almightie God, and
how worthely we haue deserued
euerlastinge death, and yet that
he hath mercifully spared vs:
how often we haue heard the
holie gospell forbiddinge our
sinne, and we haue taken no
regarde, but haue bene conti-
nually contrary to our first pro-
mise made in our Baptisme:
and thus lamentinge our of-
fence with compunction, and
as it were sayinge in our
harte; what shall I doe, whi-
ther shall I goe, in what ma-
ner shall I escape this gri-
ueous and dreadfull perill of
euer-

eueraſtante deathe, when we lament thus inwardly in our ſoules, then Chriſt groaneth in vs, for our faith groaneth, and if faith be in vs ioyned with contrition, then Chriſt is in vs, and in this maner of ſighinge and inwarde groaning, there is hope of our reſtoringe to life. For after the weeping and ſighinge of our Lorde as the goſpell telleth, he asked where they had put Lazarus, not for that he was ignorant where he was, but plainly to ſhew the ſtrangeness of his grace to them who are buried in deadly ſinne; neuertheles his mercie is alwayes readie for them that will truly ſeek it; for when he had asked where they had laid him, and they ſaid, Lorde come and ſee, he preſently wepte againe, & the Iewes that were there ſaid, behoulde how he loued him. For ſo he euer ſheweth his affection which he hath to the ſinfull, as him ſelfe

Mat. 9. ſaith: *I came not to call the righteous but*

but sinners to repentance. Thus far
S. Augustine.

Now let vs goe to the graue
of Lazarus followinge our Lord
Iesu with that B. companie, that
is to say the two sisters Martha &
Marie, and the Apostles and many
Iewes that were come that time
to comfort those heauie and af-
flicted sisters, and as it hapned to
see and beare witnes of that wor-
thie miracle. And here we may
behold by deuout imagination
how our Lorde Iesus goeth firste
betwene the two sisters sweetly
comforting them, yea euen his
verie presence alone did greatly
recomfort them. And Marie
shewed vnto him the great feare
which they were in for his secu-
ritie, and specially for as much as
they durst not send for him to
come to helpe them, and to pre-
serue their brother from death
because of the malice of their
princes who had conspired to put
him to death: and hartely be-
sought.

sought him to be therfore careful of him selfe. And then how our Lorde comforted hir, and willed hir not to be afraid for him, for al should be for the best, and for the glorie of his eternal Father.

And so walkinge and talkinge together, at the laste they came to the graue of Lazarus which was couered with a great stone: and our Lorde willed that the stone should be remoued and take away. And they in a maner loth and ashamed, for the great respect and tender loue they had vnto him, fearinge least the stinke & smell of the body should much offend him, saied: *Lorde now he stinketh, for he hath bene four dayes dead.* O good God to behould the wonderfull loue of these two sisters towardses our Lorde Iesu, who were so careful and tender of him that they would not that the stinke and smell should any way offend him. But neuertheles our Lorde commanded the

the stone to be taken away. And then liftinge vp his eies to heauen he saied. Father I thanke thee for that thou haste heard me, for verily I knowe thou hearest me allwayes, but I say this for the people that are here present, that they may belecue that thou haste sent me. And when he had thus saied, he cried out with a loude voice sayinge: *Lazarus exi foras: LAZARUS come forth.*

O Lorde Iesu, what is the cause which made thee here to crie? Truely as saint Augustin saith, to shew how harde it is, to raise vnto life a soule, that is ouerlaied with the heauie stone of deadly sinne. For how many be there (saith he) among this people, ouerchardged here with? How many be there amongst vs ouerpressed with this heauy burthen of wicked custome? Peraduenture some there be now hearing me which be overcome

with concupiscence and some with gluttonie, which the Apostle saint Paule expresse forbiddeth, 1. Cor. sayinge: *That no dronkard nor fornicator nor couetous person, shall enter into the kingdome of heauen.* who when they are forbidden these thinges, they answere we cannot leaue our custome. O Lorde Iesu raise vp these people as thou diddest raise vp Lazarus, for thou art the resurrection and the life. O how heauily this stone of sinfull custome ouerlaieth many people of euerie degree, both learned and simple, both noble and common, all most of all estates; and who soeuer shal speake vnto them of their wicked customes, he shall plainly see, that there is no remedie but that our Lorde Iesus him selfe must raise them. wherfore o Lorde, crie vnto such persons with an highe voice, shew thy mighte, and raise them againe to the life of grace as thou raisedst Lazarus, by putting away from them

them the heauie stone of wicked custome; for after thy crie he arose vp and went forthe his handes and feete beinge bounde, vntill he was vnbound & loosed by thy disciples. This surely is a great wonder to many men, how he might goe out of the graue with his feete bounde, but it was a greater wonder to see him raised from death to life, that was fower dayes dead and buried, and his bodie stinkinge like carraine. All which betokeneth as saith saint Augustine, that when we commit any greueous sinne we are spirituallly dead, & if we continue therin by long custome, the are we also buried. But when we are inwardly sorrie and acknowledge our sinnes by humble Confession, then doe we rise againe and goe forthe of our graue, for it is nothings else to say goe forth, but to make knowen by outward cōfessiō, those sinnes which are hid and lye buried with in vs.

And this declaringe and acknowledginge our sinne , causeth our Lorde to crie vnto vs with a loude voice and callinge vs vnto his grace. But yet althoughe he that was dead were raised to life, and also went forthe of his graue, neuertheles he remained bounde, that is to say, guiltie, vntill such time as he was loosed and vnboude by our Lordes Apostles, to whom he gaue and comitted this authoritie, sayinge vnto the:
VVhatsoever yee binde in earth shall be bounde in heauen, and Whatsoever yee lose in heath shall be losed in heauen.
Hitherto saint Augustine.

In the which discourse we may euidently see a sufficient authoritie againste such , as denie the practise of Sacramental Cōfession ordained by our Lorde in his Church, and the power of absolvinge left vnto his Priestes, falllie affirminge that it is enoughe for euerie man to confesse him selfe in his harte to God, and that the
Priestes

Priestes of the Church have no more power to vnbind & forgiue sinnes then any other men, and that God onely absolueth sinne and none other in his name.

But leauinge that moste wicked and erronius opinion, we will retorne to our former matter: Lazarus beinge now raised to life by our Lorde Iesus, and after vnbound by his disciples as is aforesaied, he and his sisters with great ioy kneeled downe & humbly thanked our Lorde Iesus for that soueraigne benefitt, & so had their brother home with the to their house, makeinge exceedingly great ioy and mirthe. And the lewes who then were present wōdringe verie much at that miracle, many were cōuerted & beleeued in our Lord, & some went and tould the Pharises what our Sauour Iesus had done, and so it was published & openly knowne, in so much that great multitudes came from Ierusalē, & forthe of al

partes of the countrie there about
to see Lazarus. And here with all
the chiefe rulers of the Iewes, and
the Pharises were much troubled
and confounded, and caste with
them selues how to kille Lazarus,
because thorough him verie
many were daily conuerted to
our Lorde Iesu.

Finally to speake a worde in
conclusion of this discourse, and
of the three dead bodies raised by
our Lord and Sauour, saint Au-
gustine saierh vpon this sentence:
That all the asorfaid thinges be
spoken to this end, that we should
alwayes endeuour to liue in the
state of grace, & that they which
are dead by mortall sinne, oughte
to rise vp in this maner. Firste he
that hath committed a deadly
sinne by consent in his harte, and
hath not performed the same in
outward acte, that he oughte to
amend that thoughte by inwarde
repentance, and so is he raised vp
within the house of his owne
conf-

conscience that before was deceased. Secondly he that hath performed in deed, that deadly sinne which he had conceived in thoughte doe not dispaire, and thoughte he had not the grace to rise when his sinne was conceived inwardly, yet at the least let him rise when it is committed outwardly. But peradventure I speake to him which is overlaied with the hard stone of his wicked maners, and quite couered with the heauines of his euill customes, and is as it were foure dayes dead and buried, and stinketh in the graue of his corrupted condiciōs, yet that he be not viterly voide of all hope, for thoughte he be deeply dead & buried, Christ Iesus our Redeemer is highe of might, and can remoue all sinfull burthens from his soule crying in him, and restoringe him to life, first by his grace inwardly, and after takinge him to this disciples for to vnbinde him outwardly,

so that there shall be left no
stinke of sinne in his soule , no
more then was in Lazarus bo-
dy when he was raised to per-
fect life againe ; which he
graunt of his infinire mercy
vnto all those that haue
neede, our Lord and
Sauour Iesus.
Amen.



How the Iewes conspired against our
Lorde Iesus to put him to death.

The 35. Chapter.

AFTER the raisinge vp of Laza-
rus, when the time drewe
nighe in the which our Lorde
Iesus purposed to accomplishe the
worke

worke of our redemption thorou-
ghe the shedding of his most pre-
tious blood: the diuell the author
of enuie armed his souldiers and
ministers, and whetted their ma-
lice against our Lorde to put him
to death. And because he had
wroughte so many holie and ver-
tuous workes, & chiefly for that
he had raised Lazarus so miracu-
lously, there enuie was kindled
and their hartes were enraged so
far forth, that they could no lon-
ger endure without the executiō
of their furie against him. Where-
fore the Princes and the chiefe of
the Pharises gathered a counsaile,
and consulted amongst them
selues to apprehend him. In the
which counsaile Caiphas who
was the highe Bishop of that year,
prophecied that it was expedient
that one should die for the sinnes
of the people.

Thus those false Princes and
Pharises in that wicked consulta-
tion, agreed to murder that inno-
cent

cent lambe our Lorde Iesus, for
feare least all the people should be-
leeue and followe him, & then the
Romans as settinge their lawe at
noughte should come & destroie
both their Temple and nation. O
fooles; o foolithe counsaile, and
councillors, o wicked iudges,
what pretend yee? Is it not writ-
ten of the wise man, *that there is no
wisdom or counsaile against God.* And
therfore it shall fall out far con-
trarie to your wicked expectatiō,
(as since indeed hath bene per-
formed) For whereas yee did put
our Lorde Iesus to death for feare
least the Romans should destroy
your kingdome and people, af-
terwardes it so befell, that for
puttinge him to death your house
and your kingdome were des-
troied by them and for no other
cause, as the storie sheweth of the
distruction of Ierusalem by Titus
and Vaspasian.

In the like maner it falleth out
in worldlie wisdom which is
con-

contrarie to the wisdome of Almighty God. For oftentimes our Lorde torneth to the best, that which the worlde purposeth for the worst: especially where as enuie is the grōunde of our proceedinges, as is shewed in a notable example of Iosephe, whom his bretheren by enuie sould in to Egipte, as they supposed to his ytter vndoinge, but afterwardes it turned to a contrarie effect by Gods holie prouidēce, for that sellinge of him into bondage, was an occasion of his far greater advancement, and his brethren who thus despised him, were the selues constrained to come with great submission vnto him, and to worship and honor him.

But leauing to speake of that matter and to retorne to the aforesaid false & enuious councell held by the Iewes. Our Lord Iesus the euerlastinge wisdome of the Father, from whom nothinge could possibly be concealed, knowinge
of

of their malicious conspiracie against him, and for that his time was not yet come, in the which he had purposed to die for our redemption, as also to giue vs example to flie the occasion of malice when we see it to encrease against vs, with drew he himself for a time from the Iewes, into a city which was called Ephrē, where he with his disciples remained for a while, to wit the space of some seauen dayes: for as some Doctours say, he raised vp Lazarus the Friday befor the passion Sunday, vpon the which day the same gospell is reade in the Church. And the Saturday was seauen dayes after, he came into Bethany. O what may we suppose Marie Magdalen then said? But what might we thinke of his B. mother when she saw that hir deare Sōne was forced to flie & laied in waite for to be killed? But our Lorde Iesus comforted his mother & all the other, of his safe retorne vnto thē, and so he departed from them. *How*



*How our Lorde Iesus came againe to
Bethanie the Saturday before Palme
Sonday, and of the Supper which
there was made to him, & of other
things which were done there at.*

The 36. Chapter.

O Vr blessed Sauoure the so-
ueraigne Lorde and teacher
of

of all vertues both in worde and
exsample: as in the chapter next
before he vsed the vertue of *Pruden-*
dence in flyinge from his enimies,
and wisely with drawing selfe
from the rage of them who mali-
tiously pursued him, accordinge
as the time and place required: so
now he vseth the vertue of *Forti-*
tude in retorninge to his enimies
again, & freely offeringe him self
with a moste constant & worthy
courage to endure his painfull
passion, and to resigne him selfe
vnto them, stronglie to vndergoe
their malice, humblinge him selfe
to the death, euen to the death of
the Crosse. In like maner he vsed
at an other time the vertue of
Temperance in absentinge him selfe
when the people would haue
made him their kinge, vtterly
despisinge such worldly vanitie.
Again he vsed the comendable
vertue of *Iustice* not refusinge the
honor of a kinge when time re-
quired: namely when the people
ranne

ranne before him with branches of tres & bowes of palme in their handes, and spredinge their garments vnder his feete to honor him. And furthermore he shewed this vertue of Iustice when he entered into the Temple and sharply reprehēded the couetous Priestes and Pharises; & with the scourge of Iustice chastised out the buyers and sellers. And thus did the Lord of all vertues truly execute these four Cardinall vertues, to wit, *Prudence, Iustice, Temperance, and Fortitude.*

Now whē our Lord Iesus had purposed to suffer his blessed passion, which he had ordained befor the beginninge of the worlde, vpō the Saboth next befor Palme sonday he came vnto Bethanie, which is within two mile of Ierusalē, where many of his true & beloued frendes, who were most ioyful of his cominge made him a supper in the house of Simon the Lepre, who was so called for that before

before he had bene Leprous, but was not so at this time, for he was healed of our Lorde. And at this supper were preset with him these homely guesstes, namely Lazarus, Martha, & hir sister Marie. And as saint Iohn noteth, Martha serued at the Table, and hir brother Lazarus sate at the boorde, together with many others that were in companie.

Then Marie inwardlie burninge with feruent loue to our Lord Iesu, tooke a box which she had broughte with hir full of precious ointment, & powred it firste vpo his head & afterward anointed there with his blessed feete: with the which pretious ointmēt all the house was filled with the wonderfull odoure and sweetnes thereof. And here may we cōsider many notable pointes before we passe any further. First how our blessed Sauoure would specially haue this supper to be prepared in the selfe same house of Simon, in whose house

house Marie, who anointed him before with hir inwarde sorrow and with hir bitter teares of contrition, might now anoint him more perfectly with vnspeakable ioy, and with hir sweete teares of deuotion. For this was happily one reason why he chose this place at that present, namely for Maries sake, who moſte eſpecially affected that house in the which ſhe firſte founde that moſte ſingular grace and forgiuenes of hir great offences: and therfore it was to hir greater contentment to performe this excellent worke of deuotion in that place; for ſhe loued him dearly aboue al thinges and could not ſatisfie hir ſelfe in performing hir loue and ſeruice vnto him: alſo he woulde haue that ſupper to be in Simōs houſe, knowinge his charitie and true affection, towards him and his diſciples, not withſtandinge the frendlie reprehension which he had giuen him in Maries behalfe.

Againe

Againe an other cause mighte be,
for the more euident testimonie
of the raising vp of Lazarus, who
was ther: present and did eate
and drinke openly in the sighte
of Simon, and of many Iewes,
who came of purpose at that time
not only to see our Lorde Iesu, but
also to see Lazarus, as sainte
Iohn declareth. Againe we may
see at that worthie supper, four
persons honoring and seruinge
our Lorde in sondrie sortes: the
master of the house by charitable
hospitalitie: Lazarus by open
testifyinge his diuinitie: Martha by
hir dilligent ministracion: and
Marie by seruent loue and con-
templacion.

And here with al we may con-
sider how that wicked Iudas
beinge enuious, and to couer
there with his greedie couetous-
nes, grutched at the losse of so
much mony spent vpon that pre-
cious oynment vnder pretence
of releeuinge the poore, sayinge
that

ist.
nted him
e sorrowe
s of con-
oint him
speakable
teares of
s happely
e this pla-
y for Ma-
especially
he which
ste singu-
es of hir
ore it was
ment to
worke of
; for she
al thinges
ir selfe in
d seruice
ulde haue
os house,
and true
n and his
dinge the
which he
s behalfe.
Againe

that it mighte rather haue be-
solde for three hundred pence,
to haue bene bestowed wher vnto
iust necessitie. And also oth-
moued by his wordes, were con-
fended with Marie, and were sor-
rieto see that great waste & losse
of such pretious stuffe. But
keepeinge hir silence, at the last
our Lorde answered for hir,
he had done two sonerie times
before, and plainlie reprehended
them for their grutchinge and
repinninge, declaringe that the
good deed should euer be spoken
of hir, wheresoeuer his gospell
should be preached, and further
added that the oyntment which
she had poured vpon him, she had
done it to burie him.

O Lorde Iesu how sorrowfull
& discomfutable was that worke
vnto Marie, and to thy other
louinge frindes which so openly
made mencion and spake of thy
death; especially to thy blessed
mother, for as we may verily be-
leeue

Christ.

haue bene
d pence, &
wher was
also others
were of.
d were for.
ste & losse
. But she
at the laste
for hir, as
erie times
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im, she had

sorrowful
that word
thy other
so openly
ake of thy
thy blessed
verily be-
leeue

The life of Christ.

415

leeue this worde did penetrate
hir harte more deepe then any
two edged sworde. And then was
all the mirth of that feast turned
into mourninge, for as much as
they had heard before by others,
that the Iewes had conspired to
to kille him, and now he him self
confirmeth the same vnto them.
Yet for all the compassion and
heauines which others had, that
false traitour Iudas was nothing
moued, but continued still
his enuious indignation againste
him, and here vpon tooke occa-
sion to sell & betraye him, as pre-
sently he did the Wensday next
ensuinge, euen for a base & con-
temptible price of thirtie pence
of siluer.

Where let vs note by the way,
that they may wel be counted of
Iudas companie, that doe speake
against almes, and deedes of cha-
ritie, & other workes of deuotiō
done by deuoute people for the
maintenāce of Churches & other
R good

good vses, such as be the heretical
solifidians of these our dayes,
which hould such good workes
for a meere follie, laying that it
were much better to be giuen to
the poore, vnder pretence indeed
to get it into their owne fingers,
and to gather it into their owne
coffers O Iudas, Iudas, thou pre-
tendest by thy wordes the reliefe
the poore, where as the thoughte
of thy harte, is only grounded in
enuie againste Christe and his
Churche, and vpon a speciall de-
sire of thyne owne commoditie.
It is not the poore whom thou re-
spectest, but rather thy owne lu-
cre, and a coulorable excuse of
thy greedie couetousnes; inward-
lie repning at any good worke
or deed of charitie.

We reade in diuers places of
the gospel, how that our Sauour,
especially towards his passion,
oftentimes reprehended the Scri-
bes and Pharisees for their wicked
couetousnes, yet for this we finde
not

not that euer he willed the people to with drawe the accustomed offringes or duties from the, but contrarie wise commanded them allwayes to performe the same according to the lawe, and greatly commended their freenes and liberalitie in their gistes or charitie, as appereth in the gosselles both of saint Marke and saint Luke, when our Lorde stode & behelde the gistes which they put into the treasure of the Temple, amonge the which he sawe a poore widdowe offeringe two mites, the fourth parte of a scelle: where our Lorde not reprehendinge the one, or the other, greatly praised the poore widdowe for her deuotion.

Now hauinge sufficietly spoken of this matter, let vs retorne to our blessed Sauour, imagining how after this supper was ended in the house of Simon, he tooke his leaue and went with Lazarus & his sisters vnto their dwelling

at Bethanie, which was his most vsual place of lodging, especially in those fewe dayes followinge vnto the time of his passion, where he eatte in the day times, and slept in the nightes with his disciples: and there was also his blessed mother with hir sisters, whom they all did greatly worship as she was worthie, but especially Marie. Magdalen, who neuer would willinglie haue left hir company.

Then our Lord in the hearing of all those his faithfull frendes, prayed them that they would not be too much grieued or dismaied for any straunge and v unexpected accident which might come vnto him, telling them further that he would on the morrow goe openly to Ierusalem. And then were they all exceedingly afraide, & hartely besought him that he would not put himself into the hádes of his enimies, & into so manifest peril and hazard of his life. knowing the

the Iewes had conspired againste him. But our blessed Sauour comforted them againe, and willed them not to feare, saying; It is the will of my Father that I take in hande this Iorney, who will keepe both you and, me & bringe it so to passe, that you shall see me amonge al my enimies, in greater honor then euer yet you sawe me, and they shall haue no power againste me at this present, and after I haue performed that which is to be done, I shal retorne hither againe vnto you. With which wordes they receaued some comforte, yet neuertheles they were greatlie fearefull of his safetie.

R 3

How



How our Lorde Iesus came to Ierusalem vpon Palme Sunday.

The 37. Chapter.

THe next Sunday after, early on the morninge time, our Lorde Iesus made him selfe readie to goe to Hierusalem in a new
maner

maner and otherwise then euer he did before to fulfill the wordes of the Prophet Zacharie which were written to that purpose.

And when his B. mother perceived that he would departe, with tender affection she said vnto him. O my deare Sonne whether wilt thou goe? why wilt thou betake thy selfe into their company, whom thou knowest before doe seeke to kill thee? wherfore I pray thee goe not amongst them. And in such like maner the disciples also, and Marie Magdalen entreated him. O good Lord how dearly they al loued him, and how careful they were that no body should hurt him. But he who so greatly thirsted after our saluation comforted them and saied, that he should for that night retorne vnto them without any hurt, and so he departed from them.

And when he with that blessed company, came to a place in



Ierusa-

early
e, our
readie
a new
maner

the middest of the way which was called Bethpage, he sent two of his disciples into the citie, and willed them to fetch him an Asse & hir Foale, that were tied in the highe way, to serue such poore men at their needes as had no beastes of their owne. And when these sillie beastes were broughte, and the disciples had laied their cloathes vpon the Asse, our Lord meekly set him selfe vpon him, and ridinge in that simple maner, came into the citie of Ierusalem.

O Lorde what a sighte was this to see the kinge of all kinges, and Lorde of all Lordes, to ride in so simple a maner, and namely into that famous citie of Ierusalem. But surely Lorde this was done (as al thy other deedes) for our exsample: for hereby we may well vnderstand, how much thou despisest the brauerie and pompe of worldlie vanitie, hauinge in steed of goulden harnesse, or curious saddelles and

and briddelles, simple cloathes,
and vpon thy beastes heades two
hempen cordes or haulkers.

Now when the people heard
of his cominge, because of that
miracle that was published a-
broade of the raisinge of Lazarus,
they went out in great companies
to meete him, and receiued him
as a Kinge with ioyfull himmes
and songes, sayinge: *Hosanna to the
sonne of David*, shewinge great
gladnes of his cominge, strewing
all the wayes with the bowes &
branches of the trees, and spre-
dinge their cloathes vnder his
Asles feete where he was to passe.

But foral this ioy, our blessed
Saiour was moued to weeping;e;
For when he came nighe the City
he wepte there on, foreseeinge
the ruine & destruction that was
imediately to ensue, & also lamen-
ted to see their ignorance & the
exceedinge blindnes of their
hartes. For it is manifeste that
our Saiour did weepe and

shed teares four foundrie times,
First when he was a tender infant,
the which he did to conceale,
and hide from the diuell,
the misterie of his Incarnation.
Secondlie at the death of Lazarus,
to shew the wretched estate
of all mankinde condemned to
death for the offence of our first
parents. Thirdlie he wept on this
day for the blindnes & ignorance
of man, & namely of the people of
Ierusalé, that would not knowe
the time of their gracious visita-
tion. Fourthly he wept hanginge
on the Crosse, for to see the ran-
cour and malice of mans harte, &
cōsideringe that his passion, being
sufficient for the redemption of
all the worlde, that yet it tooke
no effect in many, and that many
thousandes should perpetually be
damned · which was a greater
griefe vnto him, then all the tor-
ments he endured. Now our
Lorde Iesus weeping on this
day so abundantly and with so
for-

sorrowfull a harte, both for their eternall damnation, and also for the temporall destruction and ruine of their Citie: his blessed mother with all that company seeinge him so to weepe; could not with hould them selues from mourning.

And thus rideth our Lorde vpon that sillie beast, hauinge in steede of Princes, Earles and Barrons, his poore disciples about him, together with his mother and some other deuout woemen who both with feare, and reuerence, followed after him. And at the entringe of the gate of the Citie, al the people fell downe & worshiped him, and with great acclamations and shewinges, cried out againe sayinge. *Blessed is he that cometh in the name of our Lord Hosanna in excelsis.* wherwith all the Citie was greatly moued. And then went our Lorde first into the Temple, and there cast out the buyers and sellers contrarie to

his commandement, sayinge: It is
 Written my house shall be called the
 Mar. II house of prayer, but yee haue made it a
 den of theenes. And there stood he
 openly in the Temple, preaching
 and makinge answer to the que-
 stions of the Scribes and Pharises,
 all that day vntill it drewe to-
 wardes nighte.

And heere consider that not
 withstandinge al the greate honor
 which before they had done vnto
 him, yet did they permit both him
 and his disciples, to stand all that
 day fasting, nether was there any
 that did inuite him to dinner.
 And when nighte was come, he
 wēt with his disciples to his ho-
 mely lodginge at Bethanie, going
 out of the city so simply with that
 litle company, who entred in the
 morninge with so great worship.
 Where we may cōsider how litle
 it is to regard this worldly honor
 that lasseth so thort a while, & so
 lightie vanisheth away, the which
 our Lord graunt vs, to despise &
 set at naught. Amen. *VVbat*



What our Lorde Iesus did from Palme
Sonday vnto the Thursday
followinge.

The 38. Chapter.

O Vr Lorde and Sauoure the
well and fountaine of al cha-
ritie, desierous to expresse both
in

in worde and deed his perfect and inward loue, as wel to his foes as to frindes, to the end that no man should be lost, but all might be saued, when it drew now towards the end of his life, and that the time of his passion was nighe at hand, he trauelled very dilligentie both in preachinge and teaching continually vnto the people, especially vpon these three dayes, to witt, on Palme Sunday, and on the Monday, and Tuesday ensuing. On which dayes he came very early in the morning into the Temple, teachinge and preachinge vnto the people, and disputing with the malicious Scribes and Pharises, answering to their subtile questions wherein they sought to entrap him, and thus was euer busied for those three dayes from morninge vnto nighte.

But for asmuch as it would be too longe to treate in particular of all the matters which passed that

that time betweene our Lorde & the Iewes, as also beinge from the purpose of his passion, which now we are to speake of, therefore passinge ouer all the examples & parables by the which he reproued and conuincd them, we may specially consider, how the chiefe Preistes and Pharises, seeinge the fauour of the people towards him, and fearinge to execute their malice against him openly, conspired subtelly and cuningly how they mighte take him in wordes, ether against their lawe, or else against the tribute due to the Emperour of Rome, and so to accuse him as worthie of death. But our Lorde to whome the secrets of all mens hartes are open, knowinge their treacherie and malice, answered them so wisely that they were disapointed and could not haue their purpose, and at the laste were so far confounded, that they durst no more aske any questions of him.

And

And then he sharplie reprovved the pride, the hipocrisy, the greedy couetousnes, and many other wicked condicions of the Scribes and Pharises, sayinge vnto them in these wordes: Woe be to you Scribes and s'harises that loue & seeke after worldlie honors in in sundrie maners: and so went he forward in his speeche many wayes rebukeing their euil liues and wickednes: yet neuertheles he commanded the people, that they should alwayes keepe and fulfill their doctrine and sayinges, but that they should not followe their workes and wicked doinges And at the last he rehearsed their great vnkindnes vnto him, and namely of the Citie of Ierusalem, for asmuch as he was so often desierous to haue gathered them vnder his winges, euen as a hen doth hir Chickins but they would not, and therfore he coulde them be-
fore

fore of their destruction both temporall and eternall, and so he left them and went out of the Temple; and with his disciples, and many other of the Iewes that beleueed in him, he went into the mount of Oliuet, where he taught them and councelled them, how they should dispose them selues, and make them readie vnto their latter endinge, and further toulde them of the day of Iudgement, in the which the good should goe on the righte of God into euerlastinge life, and the wicked on the left hand, into perpetuall sorrowe and deathe.

Thus made our Lorde an end of his open preaching to the Iewes on the Tuesday nighte before his passion, and then he saied in secret to his disciples: Knowe you that after two dayes the Sonne of man shall be betraied into the handes of sinners to be crucified.

Alas

Alas what a sorrowfull worde was this vnto all his faithfull followers: but that false traitour Iudas was full glad thereof, casting in his harte, by the instigation of the diuell who was entred into him, how he might by occasion of his death, satisfie his greedie couetousnes. And there vpon he slept not, but earlie on the morrowe, which was the wensday, morning, when the chiefe Priestes and the Scribes were gathered together in Bishop Caiphas house, Iudas espyinge and knowinge of this councell, went vnto them and profered them to deliuer him into their handes, so that they would reward and pay him for his labour. And they glad, of his offer appointed him 30 pence: and thus thoroughe malice, treacherie, and couetousnes, was the death of our innocent Lord contriued: and then had that greedie & malicious wretch his desier of the price of the oyntment,
that

that before he grutched at as lost,
and therfore from that time he
alwayes soughte opportunitie
how he mighte betraye him.

This was the practise of that
cursed Iudas and the Iewes vpon
the wensday: but what then did
our Lorde Iesus and his blessed
company? He went not into Ieru-
rusalem, nor appeared openly
among the Iewes that day, but
was wholly exercised in prayer,
and to arme him selfe for the re-
demption of mankinde which he
came to accomplishe, prayinge
not only for his frendes that be-
leeued in him and loued him, but
also for such as were his vtter ad-
uersaries, fulfilinge now in him
selfe the holie perfection of cha-
ritie, which he before had taught
his disciples, in willinge them to
pray for their enimies, and for
them that persecute and hate the.
And our Lorde seeinge in spirit
the pretended malice of Iudas the
wicked traytour, and also how
the

the Iewes were vtterly bent and opposed against him, prayed to his Father for them, and perhaps saied the Psalme, *Deus laudem*, made by the Prophet David which long before spake of him and of Iudas, and of his other enimies: but most properly it speaketh of him selfe, not desiering, as it seemeth by the wordes of the Psalme, vengeance of his enimies, but conforminge his will vnto the will of his Father: and it further prophecietieth of the iust punishment and vengeance to fall vpon them, that so maliciously conspired against him, as also of all those, who most obstinately continue and perseuer in their sinne.

Finally for asmuch as that was the last day that he was to dwell and conuerse so familiarlie with that good and wellbeloued company, he especially comforted them with the sweete consolation of his holie wordes as he
was

wont allwayes to doe, but chiefly
now to strenghten them against
the great sorrowe that they were
to receiue because of his passion.
And principally he comforted
his blessed mother, and with hir
Marie Magdalen, who conti-
nually thirsted to drinke of his
sweete and heauenlie gra-
ce. Of the which he
make vs all parta-
kers, Amen.

of





*Of the Worthie Supper that our Lorde
Iesus made the night before his Pas-
sion : and of many circumstan-
ces which besell thereat.*

The 39. Chapter.

VVhen the time came in the
which our Lorde Iesus
had

had purposed of his endles mercy
for to suffer death for vs, and to
shed his pretious blood for our
redemption, it pleased him firste
to make this noble Supper with
his disciples, for an euerlastinge
memorie of his great loue vnto
them, and to all man kinde, and
to fulfill the figure of the olde
lawe and to beginne the truth
the of the new, as also to finishe
the misteries that were to come
of his blessed passion. This Sup-
per was exceedinge worthie and
wonderfull things were done
thereat. For we shall vnderstand
that there befell four speciall
things therein moste worthie of
obseruation. The firste was of
that corporall Supper and of the
maner therof, and how thereby
was fulfilled the prophecie and
auncient figure of the law. The
seconde was, the washinge of the
disciples feete by our Lorde and
Saioure Iesu. The third was the
institution of that pretious Sacra-
ment



our Lorde
his Pas-
san-

ein the
e Iesus
had

ment of his blessed bodie and blood. And the fourth was the noble and fruitfull sermon which he made to his disciples at that present.

Now as touchinge the firste let vs call to minde how Peter and Iohn at the commandment of our Lorde went into Hierusalem to a speciall frend of theirs, who dwelled in that parte of the Citie which was called mount Sion, where there was certaine large chamber roomes on highe, where in to make this noble banquet. And afterwardes our Lorde Iesus with his other disciples entred into the citie, and went vpon the Thursday towards eueninge vnto the aforesaid house. And then behoulde how after he was come thither, he remained in some roome beneath, abidinge vntill the place aboue, with all thinges necessarie were prepared. And when euerie thinge was set in order, Iohn who was
molte

moste familiar with our Lorde, & who dilligently went too and fro to see that all thinges nedefull were ordained, came vnto him and saied: Sir yee may goe to Supper when it pleaseth you for all thinges now are readie. And our Sauour with his twelue Apostles went vp: and Iohnwēt allwayes next him, and allwayes sate neereſt vnto him, for there was none of them that loued him more truelie, nor was more dearly loued of him againe: for when he was taken he followed him when others fled, & was present at his death and passion, and after his death, he departed not frō him vntil he saw him also buried, and so at this Supper he sate next vnto him, althoughe he was younger then any of the reste.

Now when our Lorde Iesus with his twelue Apostles came vnto the Table, firste he deuoutly saied grace and gaue thanks, and
S after

after he had blessed the meate, they all sate downe about the same and Iohn next vnto Iesu, sittinge all vpon the grounde, the boorde beinge foure-square and made of diuers boordes ioyned together, and as men doe say that haue seene the same at Roome in the Church of Lateranensis, it beareth the breadthe of two armes lenghte at euer square or corner, or somewhat more, so that the disciples sitting rounde in this maner, and our Lorde Iesus amongst them they mighte reach into the middest, and all eate of one dishe, as appeareth when he saied. *He which putteth his hand into the dishe with me, he it is that shall betray me.* Thus far we may imagin of the maner of their firste sittinge downe to the boorde. And here we muste note that when the Paschall lambe was broughte, that then they al arose and stooode vprighte, holdinge their staues in their handes, accordinge to the
com.

commandement of the lawe of Moyses, the which our Lorde came to end and accomplishe: neuertheles althoughe they stode at that present, yet they sate them downe afterwarde as the gospel declareth; for else could not Iohn haue rested his head vpon the breast of our Sauour, as the scripture saith he did.

Now when the Paschal Lambe was broughte vnto the boorde, after the ordinance of the lawe beinge rosted, our Lorde Iesus who was the true Lambe of God with out any spot of sinne, sittinge amongst them as he that cheifly ministred and serued vnto them, tooke the Lambe into his blessed handes, and deuided it, & gaue it vnto his disciples, willinge them to eate it ioyfully. But althoughe they did feede thereon as he bid them, yet could they not be greatly merry, fearinge least somewhat would happen vnto their deere Lorde contrary to

their expectation. And as they were thus eatinge he began to impart vnto them openly the sorrowfull matter which was to come to passe, and saied: *I haue desired to eate this Paschall Lambe with you before I suffer, for verely one of you shall betray me.* which speech of our Lord wēt griueously vnto their hartes, euē as a sharpe sword, whereupon they ceased off eatinge, and heauely looked one vpon an other, and after a while they saied vnto him: *Lorde is it I?* Loe here haue we matter of great compassion, both in respect of our Lorde & also of his disciples, for doutles they were in exceding woe and sorrow. But the traitour Iudas continued stil his feedinge, as thoughe those wordes of betrayinge, seemed not any way to appertaine vnto him.

Then Iohn at the instance of Peter asked of him sayinge: *Lorde who is he that shall betraye thee?* And our Sauoure priuely toulde him,
for

for that he loued him moſte tenderly, ſpecifying vnto him who the traitour was. And Iohn wondering much thereat, and aſtoniſhed with great ſorrowe and grief of harte, would not declare it vnto Peter, but turninge him to Ieſus, ſoftly laied downe his head vpon his bleſſed breaſte. Saint Auguſtine geueth a reaſon why our Lorde would not tell Peter who the traitour was, for if he had knowen him, he would ſurely haue torne him in peeces with his teethe. And here be- hold the great benignitie of our Lorde Ieſus who in ſuch familiar wiſe ſuffereth his dearlinge ſaint Iohn, to recline and reſt vpon his breaſte. O good Lorde how trulie and tenderly loued they together? This was a moſte ſweete reſtinge place vnto Iohn, and alſo moſte profitable vnto all chriſtian people; in the which as the holy doctours ſay, he drōke

of that well of euerlastinge wisdom, the pretious drinke of his sacred gospell, with the which afterwarde he comforted the church of Christ, as with a wholesome treacle against the venim of diuers heretikes. Consider also how the other disciples sit fullorie & eat not for the inward grief of the aforesaid worde, to wit, that our Lorde Iesu should be betrayed by one of their company, wherfore they looked sadly one vpon an other, as if they knewe not any kinde of remedie or comfort in this case. And thus much may suffice at this present for the first pointe touching this corporall Supper, and consummation of the lawe by eatinge of the Paschall Lambe. And note as the holie doctours say, we finde not that our B Lord did euer eat any fleshe in all his whole life, but onely at this time in eatinge of that Lambe, which he did more for to fulfill the misterie,

terie, then for any desier vnto the meate.

Touchinge the Seconde point which is the wathing of the disciples feete, wee are to vnderstande, that after the aforesaied processe was finished, our Lorde Iesus rose v p from supper, and the disciples with him, not knowing at all what he woulde doe, or whether he ment to goe. And then went he downe with them into a lower roome vnder the aforesaied losfe, as they say that haue seene the place, and there he willed them to sitt downe, & commanded that water should be broughte vnto him, and foorth with he cast of his cloathes, lest they should be comberous or any impediment vnto him in that which he intended to doe, & then gyrdinge him selfe with a linnen cloathe, he powred out water into bason of stone, and bare it & set it before the feete of Peter, and then kneeled him downe to

washe them. But Peter greatly ashamed & amazed at that deede, refused to haue his Lorde performe that seruice vnto him. But hearinge his sharpe threatninge, that vnles he permitted him he should gaue no parte with him in his kingdome, he meekly suffered him to doe his holy pleasure.

Here now let vs take good intent to the humble deedes of our Lorde and Sauoure Iesus, & to all that followeth at this present, for certainly here is matter of great admiration and wonder: for what a fighte was it to see the kinge of heauen, and God of highest maiestie, to bowe him selfe and to kneele him downe at the feete of a poore Fisherman, and so one after an other to all the rest that there were sittinge, and with his blessed handes to wash their fowle & dirtie feete, and after to wipe the with a Towel, and deuoutly to kisse them?

them? verely this soueraigne
master shewed well his marue-
lous meeknes in this deede, and
taughte vs a most perfect lesson
concerninge this vertu: and yet
so much the more, in that he re-
fused not to doe that base office
euen vno him also who betraied
him. O hard and stonie harte, yea
much harder then the Adamant,
or any thinge else that can be na-
med, which nether melteth nor
waxeth softe with the heate of so
greate a fire of charitie, and that
trembleth not with feare before
a Lorde of such maiestie, but
on the contrary traiterously and
obstinately betraieth and seeketh
the destruction of him who euer
was so innocent, and so full
of sweete loue euen now to the
laste. A matter both wonder-
full and dreadfull to consider the
great benignitie and meekenes
of our Lorde Iesus, and to see
the notorious obstinacie and ma-
lice of the traitour Iudas.

Thus when this mitterie was finished in maner aforefaied, he went vp againe vnto the place where before he had supped, and when he was sett with them, he tould them the cause of the aforefaid deed: which was that they should followe him in that example of meeknes which he their Lorde and master had giuen vnto them: and that they shoulde not only washe one an others feete, but cheifly forgieue one an others offences, and allwayes to recompence good for euill: which might most plainly be vnderstood by his wordes when he saide: If you know these thinges which I haue now done vnto you, yee shall be most blessed if yee doe fulfill the. And hauinge before serued them first with that messe of the Paschall Lambe, and now made this other preparation by wuishing & cleansinge their feete, he serueth them with the seconde messe of his pretious body, which was the daintie

daintie of all dainties. Euen as men vse to doe in corporall feastes, firste to be serued with course and homelie meates, and lastly with such as be more pretious and delicate, as appeareth by that which followeth after in the thirde consideration, which treateth of that most highe and worthie Sacrament, to wit, the pretious body and blood of our Lorde and Sauour Iesus.

Here let vs raise vp our cogitations far aboue al earthlie things wondring & admiringe of that moste worthy loue and vnspeakable charitie wherein he vouchsafed to giue him selfe vnto vs, ordaininge that misterie as a meanes wherby to leaue vs this heauenly & Angelical sustinance. Wherefore to shew vnto the endinge of the Sacrifices of the olde law, and the beginninge of the new Testament, and to make him selfe our onely Sacrifice, he tooke tooke bread in:o his holy

S 6

handes

handes, and liftinge vp his eies to heauen, he blessed the breade and then pronounced the wordes vpon it. By vertue of which wordes the bread was chaunged into his blessed bodie, and then he gaue it vnto his disciples, sayinge:

Ma. 26. *Take and eate for this is my bodie which shall be deliuered for you.* And in the same maner he tooke the Chalice & saied: *Drinke yee al of this, for this is my blood which shall be shed for you and for many in the remission of sinnes.* And immediatly after he gaue vnto the the office & power of Consecration, & in the vnto all Priestes, sayinge: *Doe yee this in commemoration of me.*

Take now dilligent heede thou Christiã man, but especially thou which art a Priest, how deuoutlie, how truely, and how attentively our Lorde Iesus Christ turned the bread into his pretious bodie, and after with his blessed handes gaue it vnto that holy company. And consider againe what

what admiration & wonder they had in behouldinge him to ordaine and consecrate that noble Sacrament, and afterwarde with what profounde dread and reuerence they tooke and receaued the same at his handes. Certainly they quite renounced all naturall reason, & only rested them in the true beliefe of that which he had saied, firmly beleeuinge that he was God & could not erre: which euery Christian man must likewise doe, that truly will receiue the vertue and sweetnes of this diuine Sacrament. This is that sweete and pretious memoriall that maketh má's soule most grateful & pleasinge vnto God so ofte as it is duely receaued, by reason whereof this excellent gift of loue should kindle & enflam our soules and wholly transforme vs into the giuer thereof. For what could he haue giuen vnto vs, more deere, more sweete, and more pretious then him selfe.

Ho

He that we receiue in the Sacrament of the Aultar, is the selfe same Sonne of God Christe Iesus, that tooke fleshe and blood, and was borne of the virgin Marie; and that suffered death on the Crosse for vs, rose the thirde day from death to life, ascended vp into heauen, sitteth on the righte hand of the Father, and shal come at the latter day to iudge both the quicke and the dead. In whose power is both life and death, who made both heauen and hell, and finally who ether can rewarde vs with the ioyes of the one, or punishe vs with the eternall paines of the other: he, the selfe same God and man is contained in that litle hoaste, which thou behouldest in forme of bread, and daily is offered vp to God the Father for the health of our soules, and euerlastinge saluation: this is the true beliefe which the holy Church doth teache vs at this present, and euermore hath taught vs of this blessed Sacrament.

But let vs yet sit a litle longer at this blessed boorde, and taste we inwardlie of that spirituall foode, moſte pretious comforte, and Angelicall meate that is there ſet before vs, euen the blessed bodie of our Lorde and Sauoure Ieſus: callinge firſte to minde the wiſe and moſte gracious institution of that noble Sacrament: & after the great worthines and maruellous operacion thereof, in the elected and choſen ſoules for the comforte and confirmation of their faicthe in him. Firſte we ſhall vnderſtand, that the eternall Sonne of God the ſecōd perſon in Trinity, deſierous of his exceeding charity & endles goodnes to make vs partakers of his God head, tooke vpon him our fraile nature & became mā, to the end that he mighte make men as Goddeſ: & furthermore all that which he tooke of our nature, which was his bleſſed fleſhe and bloode, all that he gaue againe for vs to purchase our

our saluation. For he offered vp to his heauenly Father vpon the Aultar of the Crosse, his blessed body for our reconciliation, and shed his moste pretious blood as the price & ransome where with to buy vs out of our wretched thraldome, and to washe vs, cleāse vs, and sanctifie vs from all sinne. And for as much as he would that the memorie of that great and noble benifit, should neuer departe out of our mindes, he would leaue vnto all Christian people in this noble Sacrament, his blessed bodie for meate, and his sacred blood for drink, vnder the formes of bread and wine, as thinges which we coulde in no wise liue without, and shoulde daily stand in neede of, whereby we mighte euermore the beter retain that his exceeding mercy in our memory.

O good Lord what a wonder was it to the blessed Apostles, to see our Lord Iesus sitting with the bodely, & there with holdinge in
his

his handes the selfe same bodie,
which seemed vnto corporal sight
nothings else saue only bread, &
sayinge: This is my bodie that shal
be deliuered to death for you. And
also of that which was contained
in the Chalice and seemed but
only wine. This is my blood
which shal be shed for the remis-
sion of your sinnes: so that the
selfe same bodie which they be-
helde with their bodilie eies,
was trulie contained vnder the
forme of bread: and the selfe
same blood which was in his
bodie, was trulie in the Chalice
in forme of wine. For then was
not that bread as it seemed, and
as it was before the wordes of
Consecration, nor yet the wine
in the maner that it appeared, but
only the forme or likenes of
bread and wine remayned, con-
teyninge the verie fleshe and
blood of our blessed Lorde and
Sauoure in substance.

O what reason or vnderstanding
mighte

mighte comprehend so great a
mysterie at that present? surely no-
wit or capacitie ether of man or
Angell: wherfore the true Apo-
stles at this time, quite forsooke
all natural reason, and rested them
only in stedfast beliefe vpon their
lorde and Masters sayinge, saue
only that wicked Iudas who for
want of faith, receiued that blef-
sed Sacrament to his vtter dam-
nation: euē as all those doe which
be now of like opiniō, who falsely
beleue & say that the Sacrament
of the Aultar is comon bread
& wine, as it was before the
wordes of Consecration; forsooth
because it seemeth so to their car-
nal and erringe senses of seeinge,
tastinge, and touchinge; who are
far more to be reprovēd in this
point thē Iudas was, for they see
not Iesus bodilie besides the Sa-
crament as he did, and therefore
it is a lesse matter for them to be-
leue, & more to their damnation
if they beleue otherwise then our

Lorde

Lorde him selfe, and his holie Church hath taughte them. For this true doctrine of Christes reall presence, hath bin deliuered from hand to hand and stedfastly beleeued many hūdred yeares, of al holie doctours, Martyrs, and Confessours, and all other Christians, which to the end of their liues stooode with out dout in this pointe of faithe, & liued and died therein : namely that the Sacrament of the Aultar consecrated by vertu of. Christes holie wordes is the verie bodie of our Lorde in forme of bread, and his pretious blood in forme of wine. And althoughe it appeare still to our bodelie senses as it was before, yet that it is the verie fleshe & blood of Christ our Sauour: so that the accidents of bread & wine, wonderfully and miraculously, aboue al reason and naturall order, be in the holy Sacrament, without their inherence ; and there is present the verie body of Christ that suffe-

The
faith of
the Sac

suffered death vpon the Crosse for vs, and his pretious and sacred blood, which there was shed for vs: this doth the Church of Christ assuredly and vnfainedly, hold for true and vndouted doctrine.

As touchinge the fourth point or consideration let vs behoulde how this soueraigne Schole master, made afterwarde to his disciples a noble sermon, exceeding full of inward sweetnes & of burninge coales of loue and charitie. For hauing giuen that blessed Sacrament vnto them, and amongst the rest also to his wicked enimie that traitour Iudas, he said vnto him: *That which thou purposest to doe, doe it quicklie.* As if he should haue saied, I knowe full wel where aboutes thou goest, and therefore dispatche it forth with, for I haue a moste seruent desier to die for mans redemption: but none of the other disciples, saue only Iudas him selfe, vnderstood to what

what end or purpose our Lorde Iesus spake those wordes vnto him. And immediately that cursed traitour went forth to the cheife Priestes, to whom he had soulede him vpon the Wensday before, and asked of them some asistance to take and apprehend him.

In the meane while that he was gone, our Lorde made a worthie sermon and preached vnto his disciples, especially giuing vnto them his *Peace*. And also commended vnto the three moste principall vertues aboue all others, that is to say: *Faith*, *Hope*, and *Charitie*. Which Charity he signified in these wordes sayinge: I giue you a new commandemēt, Io. 13.
which is that yee loue one another, for by this shal men knowe that yee are my disciples if yee loue together. And againe: If yee loue me keepe my commandements. And, Who so loueth me and keepeth my sayinges, then shall Io. 14.
my Father loue him, and we shall come to him and dwell with him.
And

And in diuers other place he principally commended vnto them this Charitie, as a moste worthis legacie which he woulde now bequeathe vnto them in this his laste will and Testament.

Secondly he establihed them in faithe, and enformed them more perfectly in the beliese of his Godhead, sayinge in these wordes: *Let not your hartes be troubled and feare yee not, as yee haue beleuea in God so beleue in me also.* shewinge them farther that the Father and he was one, and that thoughe he were lesse then his Father as he was man, yet was he equall with him as he was God; & therfore he reprehended Philip who willed him to shew them the Father, sayinge: that he who sawe him, sawe the Father. And concluding vnto them this pointe, he saied: If yee beleue not that I am in the Father and the Father in me, yet at the least beleue me for the workes which yee

ye haue seene me doe, because none other could doe the worke which I haue done.

Thirdlie he comforted them in *Hope* in sundrie sortes and manners. And firste touchinge the effect of prayer, sayinge vnto the in these wordes: *If yee abide in me and my wordes abide in you, whatsoeuer yee shall aske, it shal be giuen vnto you.* Again he armed them touching al tribulations and the contempte of the worlde, sayinge thus: *If the worlde hate you, yee knowe that it hated me before you.* comforting their hope as the text of the gospell declareth with patience in times of persecution, by example of him selfe who was their Lorde. Lastly he fortified them lest they should dispaire because of the with drawinge from them his bodely presence, telling them before that they shoulde conceiue great sorrowe for his absence for a time in respect of his death which he was to suffer, but how afterwards

wardes that sorrowe shoulde be changed into vnspeakable ioy by meanes of his glorious resurrection and Ascension to his Father, and by the sendinge of the holie Ghost vnto the, the which should comforte them in all their afflictions, and leade them into all truth. And he concluded in these wordes sayinge: All this I haue spoken vnto you, to the end that you may haue peace in me, in the world yee shall sustaine sorrowe and affliction, but be of good comforte for I haue ouercome the worlde; which was as much to say; and so shall yee thoroughe my helpe and assistance.

After this our Lorde Iesus turned his speeche vnto his Father, liftinge vp his louely cies to heauen, and comendinge vnto him, first him selfe accordinge to his humanitie, and after he prayeth instantly for his disciples, and not only for them, but for al those which should beleue in him
tho-

thorough their worde and preaching, that at the laste they mighte be all one in perfect loue and charitie: as the Father in the Sonne, and the Sonne in the Father, so they all mighte be vnited in one, in the Father, Sonne, and holie Ghoste.

O sweete Lorde Iesu, how wonderfully did these sacred wordes peirce the hartes of thy disciples, for certainly they loued thee so feruently, that they could not possibly haue borne them, had it not bene that thy speciall grace sustained them? And doubtles whosoever else hath the grace deeply to examine and inwardly to be moued with this sweete doctrine of our B. Lorde and Sauoure, assuredly he shall be likewise inflamed with his burninge loue, and contentedly repose and rest in the sweetnes of his precepts and holie sayinges. And againe

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who so looketh vpon his disciples, and behouldeth how they stand sorrowfully hanginge downe their heades, weeping and deeply sighinge, he may iustly be stirred to haue compassion, and especially for Iohn, who aboue all others was moste familiar with our B. Lorde, as we before haue mencioned.

At the laste, amonge other wordes of our Sauoure, we reade that he saied vnto his disciples; *Rise vp and let vs goe hence.* O deere God what feare entred then into them, not knowinge as yet whither he could goe, and greatly suspectinge lest some harme should befall him. And so they rose and followed him; And like as the litle chickens doe followe the henne, puttinge hir hitherwarde and thitherwarde for to come vnder hir winges; euen so they goe aboute him now one, now another, to heare him and to get nerest
vnto

vnto him. At the laste he bringeth them into a Garden ouer the water of Cedron, there to sette him selfe to prayer, and to expect the cominge of the traitour Iudas, and of other armed men and souldiers: as after followeth in the processe of his Passion.

T 2

Of



Of the Passion of our Lorde Iesu
Christ: and firste of his Prayer
in the Garden.

The 40. Chapter.

THou that desierest to haue an
inwarde feelinge & sorrow-
full compassion for the paines and
afflictions of our Lorde and Sa-

uiour Iesus, thou must in thy minde deuide and part a sunder for the time, the mighte of his God head from his manhoode; al-though he indeede it be moſte true, that (from his Incarnation) his diuinitie and humanitie were neuer parted a sonder. For there be some persons who consideringe the power of his diuinitie, doe suppose that no torments coulde be painful vnto him (who by nature was God) as they are vnto vs who haue but only the nature of man; and therefore haue they no compassion of the paines that he suffered, supposinge that for as much as he was God, there could no paine or griefe once touch him. But against this sonde opinion to haue a true feelinge and inward compassion of the paines and torments of our Sauour Iesu, perfect God and perfect man, we must here vnderstand, that as his will was to suffer a moſte sharpe and painfull death for the

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ayer

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41. 42

redemption of mankinde, so by the same will he suspended in his bitter passion the use and mighte of his diuinitie, from his humanitie, takinge no aide thereof for the time, and induring, all those cruel paines as if he were but only man. Wherefore thou shalt imagine and inwardly thinke vpon him in his passion, as of a beautifull younge man of the age of three and thirtie yeares, beinge the fairest, the wisest, the moste righteous a liue, and the moste innocent that euer was or mighte be in this worlde: so falsie accused, so maliciously pursued, so vniustlie condemned, and so lamentably murdered as neuer was any before. And also as diuers doctours doe teache, and reason approueth, that he was, concerninge his bodie, of the swetest and moste delicate complexion that euer was, or euer possible could be: by reason whereof he was the more choice and tender

in his flesh & so the paine which he suffered much more sharpe and bitter vnto him; yea in so much, that the verie least paine which he indured, was much more painfull vnto him, then it would haue bene to any other man.

Now then chasinge away frō our hartes all other cares and affaires; all sorte of wandringe and distracted fantasies, which may trouble the attention and tranquillitie of our soules, let vs make our selues in minde as present at the tragedie of his dolefull passion. And firste behoulde we (as is aforesaied) how our Lorde Iesus went ouer the water of Cædron into a Gardē into the which he was wonte often times to enter with his disciples to pray. And furthermore how he taketh with him as his three especiall Secretaries, Peter, Iames, and Iohn, tellinge them that his harte was heauie and sorrowfull vnto deathe, and bid them to watche

with him in prayer . And then he went from them about a stones cast , and there vpon a a litle hille, meekely and reuerently kneelinge on both his knees , he made his deuoute prayer to his Father in maner followinge.

My deere & Almightye Father full of pittie and compafsion : I beseeche thee that thou wouldest vouchsafe to heare my prayer, & not to despise my offer which I present before thee. O Father, first I am moſte inwardlie ſorie for that by all the examples of vertue ſhewed vnto this people, their hartes be not conuerted, but hardned againſt me, for which cauſe my ſpirite is in anguiſh with in me, and my ſoule is grieuouſly perplexed, wherfore bowe downe thine care vnto me, and harken vnto the ſorrowful wordes of my voice . It pleaſed thee o Father to ſende me into this worlde, to make ſatiſfaction for the offence
of

of man committed againſte vs,
and ſooth with at thy precept
and will I was readie and ſaied,
Lo I goe: and I haue further de-
clared thy worde and truth vnto
them, remaininge in diuers tra-
uailes from my youthe amongſt
them, fulfillingge thy will in all
thou haſte commanded me, and
am alſo readie to fulfill to the vt-
moſte, thoſe thinges that be to
be done for their redemption:
yet thou ſeeſt deere Father how
maliciouſly mine enimies haue
now conſpired againſt me, and
how I haue euer done them good
and beſtowed thy benefitts vpon
them that hated me, & how they
againe haue reward me with euil
for good, and with hatred for my
loue; and how they haue at this
preſent corrupted my diſciple
who hath ſoulde me vnto them
for thirtie pence, and made him
to be the inſtrument wherby
they may deſtroie me. O Fa-
ther, If it be thy will I beſeeche

thee to put from me this bitter cup of my passion, if not thy blessed will be fulfilled. If they will not acknowledge me for thy only Sonne, yet because I euer led before them a righteous and innocent life, and did amongst them so many good deedes, they should not be so cruell and malicious against me. O Father remember how I haue alwayes stood in thy sighte to speake for them and to entreat for the, but now they yeld me euill for good, and haue prepared a most contemptible death for me, wherfore thou Lord who seest all thinges, rise vp to healepe me and forsake me not, for great tribulations are nere at hand, and ther is none other may deliuer me.

Pause here a litle, and deuoutly cal to minde the great wonders of our Lorde; for behould he hath often heretofore prayed for thee, but now he is constrained to pray for him selfe. O maruellous humilitie, for beinge Almightye,
coeter-

coeternall and coequal with his Father, he seemeth to forget that he is God, and praieth as an other man, standing there as if it were some poore body that had neede to pray vnto God for helpe.

This done our Lorde Iesus came againe vnto his disciples and findinge them heaueie, he awaked them and willed them to pray, and so he did the seconde, and thirde time, and then returned againe to his prayers as afore-said, sayinge: O righteous Father if it so be that thou hast absolutely ordained, that I must suffer death vpon the Crosse for mans redemption, thy moste holie will be then fulfilled. And lo here I recomende in to thy handes my sweete mother and my disciples the which I haue alwayes kept vnto this present. And then with this holie and feruent prayer, that noble and precious bloode breakeinge out of his blessed bodie in maner of sweat, drapped downe

vpon the ground abundantly in that agonious conflict. Loe here is great matter of griefe and sorowe which is able to stirre the hardest harte that is in the worlde to take compassion of the exceeding anguise which our Lorde Iesus, suffered in this time for our sake. For by vertu of his Godhead he sawe before him all the paines and torments which were to be inflicted vpon him, and therfore according to his manhoode, his tender bodie did grievously tremble for feare, and fell into a most violent and bloodie sweat. And here we may learne againste our owne impatience, how our Lorde Iesus him self praied three seuerall times, before he had answered from his Father.

Now at the third time when he was in so great anguise of spirit, loe then the Prince of Gods Angelles saint Michaell standing before him, comforted him and said. Hayle my blessed Lorde Iesu,

Iesu, your deuout praier & bloody sweat I haue offered vp to the Father in sighte of all the courtes of heauen, and we all fallinge downe before him, haue besought him to put away from you this bitter drinke of your passion. But the Father answered & saied: My blessed Sonne knoweth right well, that the redemption of mankind the which of our highe charitie we so much desier, may not so conueniently be fulfilled with out the sheading of his blod, wherfore if he will the saluation of soules it behoueth that he die for the. This was the answer of God vnto vs, and therfore my Lord what think yee in this matter. Our Lorde Iesus answered to the Angell and saied: I wil aboue al thinges the health & saluation of soules, and therfore I wil chose rather to suffer death, whereby the soules which the eternall Father hath made to his likenes may be saued, the I would not die,
and

and so thoe foules not to be redeemed : wherfore my Father wil be fulfilled.

Then the Angell saied vnto him, be now of good comforte my Lorde and worke manfully, for it beseemeth him that is in highe degree, to doe great and worthie thinges, and to him that is manfull and victorious to endure great thinges, for in the end those thinges that be harde and painfull shal soone passe away, & those thinges which be ioyfull and glorious wil quickly followe after. And the Father also saith that he is, and shall be, allwayes with you, and that he will preserve and keepe your deere Mother and your disciples according to you desier.

And then our meeke Lorde Iesu rose vp, and tooke in good parte this comforte of the Angel, the Creator of his owne creature, reputing him selfe for the time euen inferior vnto them. And

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at the laste he beningely tooke his
leauē of him, prayinge him to re-
comende him to the Father and
to all the Courte of heauen. And
so this thirde time he riseth vp
from his prayers with al his body,
bloodie, whom thou mayest be-
houlde with inwarde compas-
sion, how he wipeth his body, or
else peraduenture washeth him
priuely in the riuer, all which is
reuerently to be had in sorrow-
full compassio[n], for with out
great bitternes and sorrowe
this could not possibely be in-
dured.

And heere note that many of
the Fathers & learned Doctours
doe say, that our Lorde Iesus
praied in this maner, not onely
for feare of his bitter passion, but
cheisly for the great pittie and
mercie which he had for his firste
people the Iewes, lamentinge
that they should be losse by occa-
sion of his death. For how vn-
kindly was it done of them to
hea

Hea him, seeinge he was of their owne kinne? and was also prophesied in their law, to be the Messias and Christ that was to come, and had shewed vnto them so many singular benefitts and signes of loue. wherfore (as some of the holy Fathers say) he praied in this maner, sayinge: O Father if it mighte stand with the saluation of my bretheren the Iewes, and that the Gentiles mighte by other meanes be cōuerted vnto thee, I would refuse this bitter passion: but if otherwise it be expedient that the Iewes be blinded in their malice, so that others after them may haue more perfect sighte in faith and true beliefe of thee, then not my will, but thine be fulfilled.

After this he came vnto his disciples, and saied vnto them: *Now sleepe on and take your rest,* for their eies were verie heauie. Thus that good Shepheard was full watchfull and vigilane
for

for the keepinge of that litle
flocke his beloued disciples. O
how great was the true loue of
our sweete Lorde and Sauoure
vnto them, for those whom he
loued, he loued vnto the end,
yea euen in this his great an-
guishe and bitter agonie,
was he carefull to pro-
cure their quiet
and peaceable
reste.

How



How our Lorde Iesus Christ was
-taken, and betrayed by Iudas.

The 41. Chapter.

THen immediately after our lord
sawe his aduersaries cominge
with their torches and weapons
to take him, yet would he not
awake

awake his disciples vntille they came nere vnto them. And then he spake and saied: *It sufficieth, yee Ma. 26. haue slept inoughe; the howe is come, see he that betrayeth me is at hande.* And there with came that wicked Iudas and false traitour firste before them, and boldlie kissed that innocent lambe his Lorde Iesus. For as it is writē, the maner & custom which our Lord of his great benignitie vsed towards his disciples, was, that when at any time he had sent them soorth, at their retourninge againe, he would receaue them with a louely kisse: wherfore that traitour went before and kissed him, as he was wonte to doe, and saied: *Hayle Master.*

And here let vs behoulde our Lorde Iesu, how patiently and gently he receaued that fained and traiterous kisse, of that vnfaithfull disciple, whose verie feete so lately before he vouchsafed to washe with his owne handes,



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handes, and furthermore of his vnſpeakable charitie, did not reſuſe to feede him with the precious ſoode of his bleſſed bodie. And conſider alſo how meekely he ſuffered him ſelfe to be taken, bound, ſmitten, and furiouſſie haled amongſt them, as if he had bene a theefe, or the moſte wicked perſon in the worlde. Alſo behoulde the compaſſion and inward ſorrowe which he hath for his diſciples, forſakinge him, and leauing him in the handes of thoſe raueninge wolues. And on the other ſide conſider the great grieve of their hartes, for that againſte their willes and thoroughe their frailtie, they haue left him deſolate, for the which they hartely morne & ſigh euen like ſo many fatherles children that knowe nether what to doe, nor whether to goe: & their ſorrowe was ſo much the more, to thinke in what villanous maner their good Lorde and Maſter ſhould be hand-

handled and abused.

And incontinently those hell-houndes draw & pull him alonge as a beaste vnto the Sacrifice, and he as a meeke lambe doth followe them with out resistance. Firſt those vile wretches led him from that riuer towardes the Citie of Ierusalem, and that with great haſte, paine, and violence, hauinge his blessed hādes bounde behinde at his back as if he had bene some greuous malefactor, hauinge his mantel drawen from him, goinge bare head, and ſtoupinge, for the great haſte and trauaile which they enforced him vnto.

And whē he was broughte before the chiefe of the Prieſtes and Scribes that were then assembled together & expected his coming, they were ioyful & glad that they had caughte him: & thē they examined him vpon many crafty questions seeking to entrap him; & procured false witnesse againste him, spitting in his holy face, hiding his
sacred

sacred eies, buffetinge him, scorn-
ninge him, and sayinge: Tell vs
vs who it it was that smote the
laste? And so in manifolde and di-
uers wayes they afflicted & tor-
mented him, and he in all things
shewed exceedinge great patience.

At the laste the chiefeest Iudge
and masters rose vp and departed
away, puttinge him there in custodie
tody vnder a losfe in maner of
prison, where they bound him to
a Piller of stone as men doe say
that haue seene it, leauinge with
him certaine armed souldiers for
more suertie to looke vnto him
who all that nighte abused him
and scorned him with many op-
probrious and vpbraidinge spee-
ches, sayinge: Doe st thou suppose
they selfe to be wiser then our
Princes and learned Magistrates
and that they doe not vnderstand
the law and religion much better
then thou? how foolish art thou
to take vpon thee to reprehend &
teache them, against whom thou
shouldest

shouldst not haue bene so hardie
as once to open thy lippes? where-
fore thou art now vsed euen as all
such as thou art doe deserue, thou
art well worthie to die for it, and
it were pittie thou shouldst escap
death. And thus all that nighte,
sometimes one, and sometimes an
other, both by iniurious wordes
and deedes, did continually des-
pise and abuse him. And our Lord
Iesus in a shamefast maner, pa-
ciently and silently houldeth his
peace vnto all the euill wordes
which they moue againste him,
castinge downe his countenance
towards the earth, and nothings
answeringe as if he had bene gilty
and blame worthie. O sweete
Lorde Iesu into whose power art
thou now come, neuer wast thou
before in the handes of such cruel
keepers, wherefore verely this is
the hower and the power of
darknes. And so stode our Lord
bounde to that Piller vntill the
next morninge.

In

In the meane time Iohn who had followed him vnto the Bishops house, went to our Ladie and Marie Magdalen and other deuout people, who were at that time gathered together in Marie Magdalens house, where our Lord had made that whorthie supper the night before, and there toulde them al what had happened vnto our Lorde and his disciples: which when they had heard, they fell into vnspeakable lamentinge, and weeping. Take therefore compassion on them, for they be now in the greatest griefe and highest sorrowe for their Lorde that euer they were in, for they see now and fully knowe, that he shall be taken from them and put to deathe. And our blessed Ladie drewe hir by hir selve vnto hir prayers, and saied: O moste highe, moste mightie, and moste merciful Father, I present my selfe before thy diuine Maiestie to recomend vnto
thy

thy holie protection, my dearly
beloued Sonne. O gracious Fa-
ther I desier to knowe whether
my B. Sonne shall be put to death
or no. Good Father be not cruel
and pittiles vnto him, seeing
to all others thou art so good
and mercifull, for he neuer sin-
ned nor committed euill. O righ-
teous Father, if thou require his
death for the redemption of the
worlde, I beseeche thee, if it
be possible, that it may be
fulfilled by some other meanes,
and that my sweete Sonnes life
may be saued, if it be thy holie
will, for all thinges are possible
vnto thee. And he because of
his obedience vnto thee, hath
in a manner forsaken him selfe
and left him selfe in the han-
des of his enimies, as moste
feeble and voide of all power:
wherefore O Mercifull Fa-
ther I beseeche thee to helpe
him, and to deliuer me him
V againe

againē forth of their wicked
handes. Thus, or in such like
wordes, our Ladie prayed for
hir Sonne, in great sorrow and
griefe of soule, and therfore
oughte we to haue much
compassion on hir, to
see hir in so great
affliction.



Of the bringing of our Lorde Iesu before
the Iustice Pilate, and of his Whip-
pinge at the Pillar, and crow-
ninge With thornes.

-The 42. Chapter.

THe Friday early in the mor-
ninge the chiefe Priestes, &
V^r Iudges

Iudges of the people came againe to the aforesaid place and caused our Lorde Iesus handes to be bound behinde him, and then saied they thus vnto him. Come now with vs, come theefe & receiue thy iudgment, for this day thy wickednes shal haue an end, and thy great wisdome shall be made knowen; and so they led him forth of prison, and caried him before Pilate the chiefe Iustice, and he meekely followed them as an innocent lambe.

And when his blessed mother, with Iohn, and other women that came to beare hir companie (who went out earlie for to see and heare of him) mett with him at a crosse way, and sawe him with so great a multitude of people bound & led as a theefe, and so fowlye and dispitefully dealt with all, with what exceedinge sorrowe they were then filled, it cannot be expressed.

pressed . For in this meetinge together and seeinge eache of other , there was exceedinge sorrowe on both partes, for our Lorde tooke great compassion on his mother , and on his others frendes whom he saw with hir , but especially on hir, whom he knewe to be in so great sorrowe for him , as if hir soule would departe frō hir body with griefe and torment.

Thus our Lorde Iesus was led alonge to Pilate , and these his frendes did followe after , for they mighte not come nere for the presse of people . And there he was accused of many thinges , which they could not proue againste him , and therefore Pilate dismissed him and sent him to Herod , as the gospell of saint Luke telleth , who required him to shew him a miracle , & for as much as he could nether get any worde of him , nor haue any miracle done by him, he helde

him for a foole, and in derision & scorne cloathed him in a white garment & sent him againe to Pilate; so that he was not only holden as a fellow and a wicked person, but also reputed as a verie foole. And here let vs further behold the wonderfull patience of our Lorde Iesus in all that is done vnto him, for they leade him thoroughe the citie backward and forward as a foole, hanginge downe his head in shamfast maner, and he meekely heareth their reproofes, their slaunders, their reuilinges, and crynges againste him; and besides suffreth many despites of the rude and comon people: his deere mother and his other frendes with vnspeakeable sorrowe following a far after.

And beinge broughte againe vnto Pilate, the cursed wretches stifely and sturdely stode still in their false accusation. And Pilate perceiuinge their enuie, would haue

haue set him at libertie, and saied:
I finde no cause of death in this man, Lu. 23;
*Wherefore I will chastice him and so let
him goe.* O Pilate Pilate wilt thou
chastice thy Lorde God? thou
wotest not what thou doest, for
he neuer deserued nether stripes
nor beatinge, but thou shouldest
doe better and more iustlie if thou
wouldest chastice and amend thy
selfe. Then immediatly at the bid-
ding of Pilate, our Lord was des-
poiled of his cloathes, bound to a
Pillar, and moste lamentably
beaten and so stooode he naked
before them, euen the fairest
younge man that euer was borne
amonge all the sonnes of men,
patiently enduringe those violent
stripes which those wicked wret-
ches imposed vpon. And so was
that moste innocent, faire, and
moste beautifull flower of al flesh
full of woundes, euen from the
top of his head to the sole of his
foote, his moste princely and pre-
tious blood runinge out on all
sides

al sides of his blessed bodie, beinge
so longe scourged with wounde
vpon wound, & bruse vpon bruse,
vntill both the lookers on, & the
whippers, were them selues
vtterly wearie.

Then was he vnbounde from
the said Piller, where are yet to be
seene the drops of his holy blood,
as is contained in diuers histories.
And behould heere with inward
compassion his sorrowful paines,
& if thou feelest not thy harte to
be moued, and to melte with
compunction, thou mayest verely
suppose that thou haste a harte
more hardethē any stone For then
was fulfilled of him, that which
the prophet Esay had prophe-
cied longe before sayinge: *We haue
seene him in that time, and there was
nether forme nor beautie lest him, and
we beheld him as a leprous man smitten
of God and humbled.* O sweete Lord
Iesu Christ who were they so
boulde and hardie, that durste
despoile thee and pluck of thy
gar-

garments from thee? but who were they more hardie that durst to binde thee? but who were they moſte hardie of all, that durſte ſo bitterly beate and ſcourage thee? O deere Chriſtiás al, who would euer haue thoughte that whipes and ſcourges ſhould haue bene laied vpon the ſhoulders of Almighty God? But thou ſweete Sonne of righteouſnes, didſt at that time hide thy beames of glorie, and with drewſt thy power and mighte, ſo that thine enemies were more mightie then thy ſelfe, loue cauſinge the one in thee, and malice cauſinge the other in them. O woe worth and curſed be that malice and wickedneſſe of ſinne, which cauſed thee ſo to be tormented.

Afterwardes they leade him ſo naked & beaten, rounde about the houſe, ſeeking after his cloathes which were caſt in diuers places, her one peece, & ther another peece

peece, of them that had despoiled
& stripped him. And here oughte
we to haue compassion on him in
so great colde, quakinge & trem-
blinge, for as the gospell witnes-
seth it was then full colde & bit-
ter weather. And when he had
put on his cloathes, some of those
wicked people came vnto Pilate
and saied: Sir this fellowe would
needes haue made him selfe a
Kinge, wherfore I pray you giue
vs leaue that we may cloathe him
and crowne him after our faishon
as a kinge. And then they tooke
an olde silken Mantell of red and
caste vpon him, and made a garlād
of sharpe prickinge thornes in
place of a Crowne, and thruste it
on his head: and put into his hād
a Reede to houlde, in steade of a
kinges Scepter; and then they
kneeled and saluted him in scorne
sayinge: *Hayle kinge of the Iewes*:
whereunto he answered nothing
but meekly held his peace.

And heere may we behould
him

him with sorrowe of harte to see how griueoullie and how oft they smite vpon the crowne of thornes, to peirce and driue them into his braine, so that all his face was full of goare bloode which ranne downe from his moste venerable heade, and then they scorne and mocke him, as if he woulde haue raigned like a counterfeit kinge, all which he suffereth as if he were their seruāte or bondslaue. But o yee wicked wretches how dreadfull shal that reuerent head appeare vnto you at the latter day, the which you smite and abuse now with such bouldnes? And yet all this suffieth not their malice against him, but to his further reproache and shame, they gather a wicked company of the basest of the people together to wonder & gaze vpon him in the house, and after they bringe him out before Pilate, and all the people, in that maner illuded, hauinge

on the crowne of thornes and
the purple vestment. See now
for Goddes loue how he standeth
in that maner hanginge downe
his face toward the earthe before
all that great multitude, who
scorned and derided him for that
he would seeme to make him
self wiser then the chiefe Priestes
and Doctors of the lawe,
exclayminge and cryeng
out to Pilate, sayinge:
Crucifie him, Cru-
cifie him.



How our Lorde Iesus was condēned to
the death of the Crosse, and com-
pelled to carrie the same.

The 42. Chapter.

AFTER that our Lord Iesus was
by diuers & sōdry ways moc-
ked, abused, & tormēted amongst
them,

them the cheife of the Iewes with great instance continually demanded and made all the multitude with him to crie out to haue him to be crucified. At the laste, the wicked Iustice Pilate fearinge more to displease them, then wrongfully to condemne an innocent person, gaue sentence of death vpon him. And then were the Scribes and Pharises full glad for that they had obtained their desier and purpose againste him. For now they nether haue in minde the former benifits which they haue receaued of him nor the miracles which he hath wrought amongst them, nor are moued with any pittie though they knowe his innocencie, nor cease not of their malice though they see what grueous paines haue alreadie bin imposed vpon him, but rather laughe, reioyce, and make them selues merrie at his miseries: haueing authoritie and permissiō to put him to death
who

who is eternal Lorde, and mighte send them if he would to perpetuall damnation.

Behold now how busie and dilligent they are to hasten him to his end? wherfor firste they bringe him in againe to the house where before he was scourged, and there was drawn from him that olde purple mantell, and hauinge stripped him naked, they bid him to cloathe him self againe. Marke then with inwarde compassion, that faire, innocent, and beautifull younge man, the sweetest and moste louely that euer was borne, how in that pittifull maner all rent and wounded, all bloody & naked, with a maner of shamefastnes, gathereth vp his cloathes in diuers places of the house, where they were scattered by those wicked varletts, putting them on in bashfull maner before them, who euer stoode laughinge him to scorne, as if he had bene the moste contemptible of all others,

others, and quite forsaken of God without any hope of helpe or comforte. Wherefore consider here dilligently the profound & wonderfull meeknes of him, and asmuch as thou mayest, conforme thy selfe by patience to imitate & followe him, and to suffer all aduersities whatsoeuer for his loue. And goe foorth with him and behoulde, how after he hath put on his cloathes, they hastely drawe him foorth and lay vpon him that Tree of the crosse which was both heauie and longe, to witt. xv. foote of lenghte, the which, he as a moste meeke and patient Lambe, raketh and beareth vpon his blessed shoulders. And thus was he led foorth with two theeues that were condemned to death, which is the company which he hath at this present. O sweete Lorde Iesu, what shame doe they vnto you who should be your frendes, they make you a cōpanion euē vnto theeues, and

& yet which is worse, they com-
pel you to carry your own Crosse
which is not read of any of them.
Wherefore not onely as, the Pro-
phet Esay saith, yee be numbred
with euil doers, but also are vsed
far worse then the theeues them-
selues; surely Lorde this patience
may not be spoken.

And heere behould our Lorde
thus goinge forth with his Crosse
on his backe, and how then out of
the citie at all gates ranne many
thousandes of people, both Citi-
zens & straungers, & of al degrees
of persons, not only Gentilles, but
also ribaudes & dronkardes, not
for to haue cōpassion on him, but
to wōder on him & to abuse him
as peraduenture in castinge some
durte or other vncleanes vpon him.
And his deere mother seeinge she
mighte not follow nere vnto him
for the great multitude of people
which pressed aboute him, she
tooke a nerer way with Iohn and
other of hir cōpany, to the end that
she mighte

mighte meete with him before at a crosse way where both the pathes met together. And when she perceiued him cominge and sawe him ouer charged with that heauie Tree of the Crosse, the which she had not seene before, she was as one out of hir selfe, and halfe dead for sorrowe, so that nether could she speake a worde to him, nor he vnto hir by reason of the great haste of those which drwe and forced him forward. Then a while after our Lorde Iesus turned vnto the women that followed him weeping, and saied

Lu. 23. vnto them: Yee daughters of Hierusalem weepe not for me but weepe for your selues and for your children.

&c. as is further expressed in the gospel. And note that in these two places, were afterwarde erected two seuerall Churches in memorie of these thinges, as those reporte that haue bene ther and seene them. And for asmuch as the mount of Caluarie was far
from

from the Citie, he was so overcome with trauaile and wearines of bodie that he was not able to beare that heauie Crosse any farther but fell downe vnder it for faintnes. And those cursed tormentors and full of malice, fearing least he should die before he gotte thither, compelled one Simeon a stranger to helpe him cary his Crosse.

Now if we dilligently consider al that hath bene done vnto our Lorde Iesu, and all that he hath suffered from the time he was first apprehended vnto this present, doutles we shall finde therein great matter of sorrowe and compassion. For we may verie well beleue that from the hower he was first taken in the nighte, vntill the time of his crucifixe he was in continuall bataille, and endured many reproaches, iniuries, sorrowes, detractions, and torments amongst the. For there was giuen him no
maner

maner of rest , but continuall trouble and vexation . And here thou mayest doe well to take a short view of that which hitherto passed against him , how first one violently layeth hands on him and apprehendeth him , an other with cordes straightly bindeth him , an other blasphemeth him , an other spitteth on his sacred visage , an other propoundeth bloody questions to entrappe him , an other produceth false witnes againste him , an other draweth him from Iudge to an other , an other hideth his eyes , an other buffeteth him , an other despoileth him of his cloathes , an other bindeth him hard to the Pillar , an other most cruelly scourgeth him , an other vnbindeth him and putteth an olde filken mantell on him , an other setteth a crowne of sharpe thornes vpon his heade , an other putteth into his hand a reede , an other taketh it from him and beateth the pricking thornes in to his braines ,

an other kneeleth before him and mocketh him, and so forth, now one, now an other, now vnto Annas, now vnto Caiphas, now vnto Pilate, now vnto Herode, now hither, now thither, now out, now in. And finally to conclude he was drawen and haled a long with great violence, and without any reste, vntill he came vnto that foule and stinkinge hille of Caluarie, where was set the end of this combatt which we are to speake of. O my sweete Lorde God how much haste thou alreadie suffered for vs? But who so thinketh not, that that thou haste yet endured that which is hard and painefull enoughe, let him abide a litle, and he shall see yet much more painfuell and harder.

Of the



*Of the nailinge and Crucifieng of our
Lorde Iesus vpon the Crosse.*

The 43. Chapter.

V When our Lorde Iesus Christ
was come to the hille of
Caluarie , loe how wickedlie
those cursed workemen began
en

on all sides to worke that cruell worke. Take heede now diligētly and attentiuely to those thinges which be done, and make thy selfe as present in minde thereat, behouldinge all that shall be inflicted vpon thy Lorde Iesu. And so with the inner eie of thy soule behoulde, some preparinge the Crosse, some makinge readie the ropes and cordes to binde him, some the nayles and hammers to nayle him, and some diginge the hole in the earth to fix the Crosse in, and others busie aboute him and drawing of his cloathes from him. And so is he the thirde time spoiled of his garments, and standeth starke naked in the sighte of all the people, by which violent dispoilinge be renewed a freshe the bruses and woundes which he receaued in his scourginge, by reason of the cleauinge of his cloathes vnto his blessed bodie.

And his deere mother seeinge
how



enge of our
rosse.

us Christ
hille of
vickedlie
n began
cn

how he is taken and adiuged to death, sorroweth and morneth exceedingly, and being ashamed to see him stande all naked (for they left him not so much as where with to couer his priuie partes) she stept vnto hir deere Sonne and embraced him, and girded him aboute his loynes with the kercher of hir head. O good Lorde in how great doloure was hir soule to see hir sweete & innocent Sonne suffer such grievous despites and injuries? verely I suppose she could not speake a worde vnto him for sorrowe, nor yet mighte she be permitted to doe any further helpe vnto him, for if she mighte, without dout she would. Then suddainly was hir Sonne taken out of hir handes in a furious maner, and she thruste a way with exceedinge rage, and so was he haled and pulled to the foote of the Crosse which was laied flatte vpon the grounde where thou mayest see
how

diuged to
morneth
g ashamed
aked (for
much as
his priuie
hir deere
him, and
is loynes
head. O
doloure
weete &
uch grie-
ries? ve-
ot speake
orrowe,
ermitted
pe vnto
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oddainly
at of hir
er, and
ceedinge
and pul-
e Crosse
pon the
yest see
how

how villanously they take him as
a ribaude and caste him downe
vpon the Crosse, and then like
mercilesse wretches and madde
men, drewe and stretched on
both sides with stiffes cordes, firste
his handes, and after his feete; &
so hauing fast nayled him, then
they reare vp the Crosse on highe
with all their mighte, and our
Lorde Iesus nayled there on, and
then they let it with a great fall
into the hole or mortice, in the
which griueous falle thou mayest
consider, how all his veynes and
sinnowes were shaken & broken
vnto his moste intollerable paine.

Thus was our Lorde & Sauour
nayled vpon the Crosse hande &
foote, & so sore strained & stret-
ched thereon, that as the Prophet
Dauid sayeth, they mighte tell &
number al his bones, for then ran
out of that blessed body the strea-
mes of that moste holy blood, on
al sides abundantly out of his sa-
cred woundes: and so straightly is

he fastned thereunto that he cannot moue any member saue only his head; wherefore his body hanging only by three nayles, without dout he suffered so bitter sorrow and grieuous paines, that nether hart can thinke it, nor any tounge able to declare it. And yet to his further reproache he is crucified betwixt two theeues, whereof the one blasphemed and scorned him, and diuers of the stony harted people shooke their heades at him sayinge: *Vab, fie on thee, fie on thee*, thou art he that wouldest destroye the Temple of God and builde it vp againe in three dayes. Some saied: *Others he saued, him selfe he cannot saue*: and if thou be the Sonne of God, descend now from the Crosse that we may see and beleue. These & many other such like reproues & blasphemies they vttered against him, as the Gospell telleth.

And here especially let vs note, that all these aforesaid wronges
and

and horrible abuses were done in the sighte and hearinge of his moste sorrowful mother, standing vnder the Crosse; whole compassion and teares caused hir Sonne to haue the more bitter paines. And on the other side our Ladie hanginge in soule with hir Sonne on the Crosse, inwardly desired rather to haue died that time with him, then to haue liued any longer. And so stode this doleful mother by the Crosse of hir Sonne: she neuer turned hir tender eie from him: she was filled with anguise for him, like as was hir blessed Sonne for hir: and she praied to the Father at that time with many bitter sighes from hir harte for him, sayinge in this maner. O heauenly Father and soueraigne Lorde of Maieltie, without dout it was foreseene and pleasinge vnto thee from before all eternitie, that my blessed and moste innocent Sonne should shed his pretious blood

and be crucified for the sinnes of the worlde and accordinge to thy holy will this thinge is performed, wherfore it is now no time to aske him of thee againe. But holie Father thou seest and be-houldest the greueous torment and anguise of his soule, wherfore I beseeche thee to release and ease him of his paines: and thus she pittifully praied for him, and recommended him to his Father in all that she mighte.

And hir blessed Sonne priuely with in him selfe prayed allso for hir, sayinge. O good Father thou knowest righte well how deeplie and sorrowfully my blessed Mother is tormented for me, my owne crucifige and paines is sufficient for the sinnes of all the worlde, she hath not deserued any such thinge, and yet loe she hangeth in soule on the Crosse with me, and my paines and sorrowes are exceedinge painefull vnto hir. Wherfore

I recommend hir vnto thee, beseeching that it would please thee to slacke and asswage hir torments.

There was also with our blessed Ladie the beloued disciple Iohn and Marie Magdalen, and other of his good frendes, standinge vnder the Crosse, who all made exceedinge great sorowe and weepinge, and mighte in no wise be comforted because of the paines of their beloued Master; for euer was their sorowe renewed with his, ether in wordes, or in deedes which were done vnto him, as you may further see in the chapter followinge.

Of the wordes which our Lorde spake
hanginge vpon the Crosse and
of his yealdinge vp the
Spirite.

The 44. Chapter.

THUS hangeth our Lorde Iesus
on the Crosse in exceedinge
paine and doloure, and yet ami-
dest this intollerable torment, he
ceaseth not to worke & to speake
allwayes that which was pron-
table for vs, and namely Seauen
moste notable wordes which be
found written in the gossell.

The firste worde was spoken
when he praied for those his eni-
mies sayinge: *Father forgiue them*
1. worde. *they knowe not what they doe.* O
wonderfull patience, charitie, &
vnspeakable benignitie.

The second was to his mother
sayinge: *Woman behoulde thy Sonne,*
2. worde. *and to lohn, behoulde thy mother.* He
would not call hir at that time,
Mother,

Mother, least thorough the tendernes of hir harte with that worde, she should haue bene more stroken with inward sorrowe.

The Thirde was to the good Thiefe, sayinge: *This day thou shalt be with me in Paradise.* wherein his moste large and infinite mercie was shewed vnto vs. 3.
worde.

The fourth was when he saied: *Eloi Eloi lama sabathani, that is to say, my God my God why haste thou forsaken me?* As if he had saied more plainly thus: O my God thou haste so much loued the redemptiō of the world that thou haste giuen me to death therfor & haste as is seemeth euen forsaken me. O sweete Lord Iesu, how pleasing was that word vnto thy enimies, and what a discomfort was it vnto thy frendes? Surelie as it may seeme, there was neuer any worde spoken by our Lorde, that gaue so much encouragement vnto his enimies, & so great discomfort to his frendes: but our Lord would shew thereby

5.
worde.

vnto the end, that as he suffered in
body after the natur of mā, so also
he woulde frame his wordes and
speache answerable to the infir-
mitie of man, declaringe thereby
that he was perfecte man and felt
those sensible paines & torments,
suspendinge for that time all the
power, mighte, & vse of his God-
head. The Fifth worde was *Sitio*:
I Thirste. The which worde also
ministred to his enemies further
occasion of reioysinge, and to his
blessed Mother greater occasiō of
compassion. And althoughe this
worde may be vnderstoode of his
thirste for the health of soules, ne-
uertheles indeed he thirsted also
bodily, in regarde of the abouūtant
losse of his blood, which caused
him to be exceedinge drye and
thirstie with in. Then loe at these
wordes, those limmes of the diuel
that euer deuised how they might
most torment him, tooke vineger
mingled with gaule and profered
him to drinke.

The sixte worde was when he

saied: *Consummatū est: It is finished.* 6.

As if he had saied: O Father all words,
the commandements which thou
hast giuen me, and al that which
was written of me, I haue per-
fectly and obediently fulfilled,
wherfore now if it please thee
receiue me againe vnto thee. And
then answerd the Father sayinge.
Come now my sweete and be-
loued Sōne, for thou hast finished
all thinges wonderfull well, and
I will not that thou suffer any
further torment, and therefore
come vnto me, come and I shall
embrace thee with in my armes,
come & repose thee in my bosom.

And then our Lorde Iesus be-
gane to faile in sight as the maner
is of men a dyeinge, & to wax all
pale & wanne, now closinge the
eye, now openinge the eye; & bow-
inge his head, now on one side,
and now an another side: and at
the laste pronounced the Sea-
uenth worlde sayinge with
a stronge crie and loude voice:

X 5

Father

7. *Father into thy handes I commend my*
 words. *spirite*, and therewith he yeelde
 vp the ghoste, his sacred head fall
 linge downe vpon his breaste, and
 rendring him his spirite.

At this vehement crie of our
 Lorde Iesus, a Centurion who
 was standinge by was conuerted,
 who presently saied: *verely this man*
was the Sonne of God. And as many
 holie men doe say, this crie was
 so lowd and greate that it was
 hearde into Hell. O deere God in
 what plighte was that time his
 sorrowfull mothers soule, when
 she sawe hir sweete Sonne so bit
 terly to crie, so painfully to die,
 and finally to yeald vp the ghoste?
 we may well suppose that she
 was readie to haue failed and to
 haue giuen vp the ghoste with
 him. And here with allso that
 blessed Magdalen, and that wel
 beloued disciple saint Iohn, with
 other two Sister of our blessed
 Ladie were all full sorrie, and
 wepte mozte bitterlie hauinge no
 kinde

kinde of comforte, and not know-
inge what to doe.

Loe now hangeth our Lorde
Christ dead on the Crosse, and
all that great multitude de-
parte away to the Citie, and the
sorrowfull mother setterh hir
downe besides the Crosse, and be-
houldeh pittifully hir deere Sone
so cruelly dealt with all, and ex-
pecteth helpe from God that she
might haue him downe & burie
him. Where if thou allso well be-
houlde thy Lorde, thou canst not
choose but haue exceedinge much
compassion, seeinge him so tor-
mented, that from the sole of the
foote to the crowne of his head,
there was no whol place or mem-
ber left in him. This trulie is a
pittifull: and a ioyfull sighte. A
moste pittifull sighte in him, in
respect of the painefull passion
which he suffered for our salua-
tion; and a sweete benifit to vs
for the effect and worke of our re-
demption, For which cause the

sighte and behouldinge of our Sa-
uioure Iesu hanginge vpon the
Crosse, by deuoute contemplatiō
of soule, is so passinge sweete
vnto some persons, that after the
feelinge of longe and sorrowfull
compassion, they conceiue so
great contentmēt in their soules,
as cannot be expressed; which
none may so well knowe, but
such as by experience haue felt
the same, which hath caused the
to crie out with the B. Apost-
le & to say. *God forbid that
I should reioyce in any thinge
but in the Crosse of our
Lorde Iesus.*



*Of the opening of our blessed Saviours
side with a Speare.*

The 45. Chapter.

IN the meane time whilsle the
blessed Mother of our Lorde
Iesus (with other true frendes of
his before named) fate and a-
bode besides the Crosse , con-
tinually behouldinge him so
pittifully hanginge dead bet-
wixt two theeues:loe there came
many armed men forthe of the
Citie

Of the

Citie towards them, the which were sent to breake the legges of them that where crucified, and so to kill them out righte and burie them, because the bodies should not abide there, hanginge on the Crosse vpon the Saboth day. And then our Ladie rose vp and all the other with hir, and earnestly looked and saw them come, but what to doe they wiste not: wherfore they fell into great sorrowe and feare, and namely his mother, who spake vnto hir blessed Sonne in this maner. My deere Sonne what may be the cause why all these armed men retorne againe? alas what will they now doe more vnto thee. They haue already bereft thee of thy life, and I had well hoped that they had bene satisfied with that which they before had done vnto thee whilst thou wast aliue. But as it seemeth vnto me they meane not so to cease, but further will pursue thee dead. Alas my
deere

deere Sonne I wot not what to doe, for I can helpe thee no more now, then before I could defende thee from death. Onlie I wil abide and see, and pray vnto thy Father that he will make them gentle and tender vnto thee.

And there with they went all fūe and stode before the Crosse of our Lorde. And then came the aforesaied armed men hastelie with great noyise and violence vnto them, and seeinge the Theeues yet liuinge, with great furie they hewed and brake their legges, and so slewe them, and after caste them in some ditch or hole nere hand. And then they torned and came vnto our Lorde Iesu. And therewith our Ladie peirced thoroughe the hart with sorrowe, and fearinge least they woulde doe in the same maner to hir Sonne, could doe nothinge more saue only to betake hir to hir chifest armoure, that is to say, to hir vertuous meeknes. And so
knes-

kneelinge downe before them &
spereadinge hir handes, with an
highe voice and mornefull spee-
che, she spake vnto them in this
maner. Good bretheren I beseech
you for Almighty Gods sweete
loue, that yee torment me no
more in my deere Sonne, for truly
I am his sorrowfull Mother, and
as yee knowe well bretheren, I
neuer offended you, nor did any
wrong vnto you. And althoughe
it be so that my Sonne seemed
contrarie to your law, you haue
therfore slaine him. And as I doe
freely forgieue you al the wronges
and iniuries, yea & the verie death
also of my Sonne, so I pray you to
shewe me that mercie, that yee
breake not his bodie as yee haue
done the Theeues, but that I may
burie him whole, for that as you
see it needeth not, seeinge he is
fully dead, and hath bene a good
time paste. And in like maner
Iohn, and Marie Magdalen,
and our Ladies other Sisters knee-
linge

rist.

e them &
with an
full spee-
n in this
I beseech
ds sweete
t me no
e, for truly
ther, and
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did any
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e maner
gdalen,
rs knee-
linge

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ling with hir basoughte the same,
all very sore weepinge.

A lack good Ladie what doe
yee? yee bowe you to the feete of
them that be moste wicked, and
pray vnto them that haue no re-
garde vnto any good prayer. Sup-
pose yee to winne by your pittie
them that be moste proude, and
with your meekenes to ouer-
come them that be moste cruell?
Nay, nay, you trauell in vaine.
And so one who was named
Longius, and was at that time
both wicked and proude (but
after became a moste holie man
and a Martire) takinge no pit-
tie of their weepinge and des-
pisinge their prayer, with a
sharpe Speare, opened the side of
our Lorde Iesus Christ, and made
there in a most deepe & greueous
wounde, out of the which issued
both water & blood. And there
with our Ladie fell downe in a
fownde as halfe dead, betweene
the armes of Marie Magdalen,

Ani

And then Iohn not able to beare that sorrowe, tooke vnto him mans harte, and risinge vp saied vnto them. Yee wicked men why haue you done this deed of crueltye? See yee not that he is alreadie dead, and would yee also flea his sorrowfull mother? wherfore I pray depart you that we may peaceablie burie him. And there with as God would they went their way.

Then was our Ladie recovered, and come to hir selfe, and so arose as if it had bene from sleepe, asking what they had done more to hir Sonne. And they saied, not any new thinge more. But after she had gathered spirite, and behelde him so grieuouslie wounded, she was also wounded in hir harte with a deepe wounde of sorrowe. See now how often times our Ladie is that day dead? Surely euen so often as she seeth any torment or paine done to hir blessed Sonne. Wherfore then
was

ist:

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nto him a
e vp saied
men why
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s alreadie
o slea his
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But after
and be-
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y dead?
ne seeth
e to hir
e then
was

was fulfilled in hir that which
holie Simeon had prophecied
longe before sayinge: that the
sworde of sorrow should trans-
perce hir soule; to wit the sworde
of his death and passion, which
this day hapned full ofte vnto hir
for trulie the sword of this speare
hath deeply perced both the body
of the Sonne, and the soule of
the mother.

After this they set them all
downe againe besides the Crosse.
But what they shall doe they
wote not, for they cannot take
downe the body and burie it,
because they want both helpe &
instruments apt thereto. And for
to goe away and leaue him hang-
inge there, they dare not, and
longe to carrie there they may
not, because the nighte was
come vpon them; here may we
see in what great sorrowe and
perplexitie they be. O sweete
Lorde Iesus Christe, how is it
that thou sufferest thy moste
deere

deere mother chosen before al
others, who is the mirror of the
worlde and thy especiall resting
place, so much to be torment
ed and troubled, that scarce
she hath any spirite to liue,
and time it were that she
had some maner of rest,
and releasinge of hir
sorrowes, after
so many vex-
ations.

st:

before all
ror of the
all resting
tormen-
at scarce
o liue,
at the
rest,
hir



Of the

Of the takinge downe of the bodie of
our Lorde and Sauoure Iesus
from the Crosse.

The 46. Chapter.

ANd in the meane time
that our Ladie, with Iohn
and the reste, were in so
great perplexitie and desolation
as is

as is aforesaid, they looked
times towardes the City for fe
And then they saw many o
cominge towardes them in
way, which were Iosephe
Arimathia and Nicodemus, bri
ginge diuers instruments wh
with they should take downe
bodie of Iesus from the Cross
And allso they brought an hu
dred poundes of mirhe & Alo
for to anointe his body and so
burie it. And then they all rose
with great feare not knowing
what they ment to doe. O Lord
God how great is the sorrowe
this day.

Then Iohn takinge heede
them that were so cominge, saie
to our Ladie; Surelie I see co
minge Iosephe and Nicodemus
And then our Ladie tooke spirit
and was greatly comforted and
saied. Blessed be our Lorde God
who hath sent vs helpe in our
necessitie, and hath not forsaken
vs in our tribulation: good sonne

Iohn

ist.

ooked ofte
y for fear.
any other
em in the
sephe of
mus, brin-
nts where
lowne the
e Crosse.
t an hun-
& Aloes,
y and so to
all rose vp
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heede to
inge, saied
I see co-
icodemus.
oke spirite
forted and
orde God
pe in our
t forsaken
ood sonne
Iohn

Iohn goe againste them and wel-
come them, for full wel I knowe
that they are come to succour vs.
And then Iohn went againste
them, and when they mett toge-
ther, they embraced eache other
with weeping teares, but could
not speake each to other a great
will for tendernes of sorrowe.
After they had walked together a
little while and drewe nighe to-
warde the Crosse, Iosephe asked
who was there with our blessed
Ladie, and how it stode with
the other disciples. And Iohn an-
sweringe toulde them who were
there with our Ladie, but of the
disciples he knewe nothinge, for
he saied there was none of them
there that day: and furthermore
at their request, he toulde them al
that had bene done againste our
Lorde and all the processe of his
passion.

And when they approached
nere to the Crosse, kneelinge
downe and weeping, they ho-
nored

nored our Lorde Iesu. And as
they bowed to our Ladie and
hir Sisters, and to Marie Mag-
len, saluting them one after an-
ther: & they receaued them with
reuerent enclininge, & thus they
remayned & stood weeping to-
gether a good space before they
could speake, their hartes were
on all sides so replenished with
sorrowe. At the laste our Lorde
began to speake to them & saide
Surelie good frendes yee haue
done well, that yee haue bene
so mindefull of your master, for
he loued you full well, for I con-
fesse vnto you that me thought
there was a new lighte risen within
in my harte at your cominge, for
trulie before we wiste not what
to doe, wherfore our Lorde re-
quite you for this curtesie. And
they saide againe: we be sorrie
with all our hartes for the great
wronges and iniuries which
haue bene done againste him, for
we plainly perceiue the wickednesse
haue

rist.

And after
adie and to
ie Magda-
after ano-
them with
& thus they
eping to-
efore they
artes were
ished with
our Ladie
& saied:
yee haue
haue bene
aster, for
for I con-
thoughte
risen with
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not what
Lorde re-
esie. And
e be sorie
the great
es which
e him, for
e wicked
haue

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haue preuayled againste the righ-
teous, and we wishe we could
haue deliuered him if it had lyen
in our powers, but at the leaste
we shall doe this seruice to our
Lorde & Master which we be
now come for. And then
they adressed them to take him
downe.

Take now good heede to this
matter and to the maner of his
takinge downe. First there are
sett two lathars on both sides of
the Crosse one against an other.
And Iosephe goeth vp the la-
thar that standeth vpon the
righte hande, & endeauoreth to
drawe out the nayle thereof:
but it is full harde, for the nay-
le is longe and boysterous and
far driuen into the Tree, and
without great wresting of our
Lordes hand it can not be gotten
forth, but that forceth not, for
our Lorde knoweth that he doth
all trulie & with a good intent, &
therefore he accepteth his deed.

Y

And

And when the nayle was drawen out, Iohn made signe vnto Nicodemus to take it to him preuillie so that our Ladie should not see it for discomfortinge of hir. And after in the same maner Nicodemus drewe out the nayle of the lefte hande & tooke it preuillie to Iohn. And the Nicodemus came downe to draue out the nayle of our Lordes feere, and in the meane time Iosephe sustayneth and beareth vp the bodie. O how happie is he that may sustaine and embrace that holie bodie of our Lorde Iesus. And therewith our Ladie tooke into hir hande, the righte hande of our Lorde, and beholde it, and layeth it vnto hir eie, and deuoutly kisseth it, sore weeping and sighinge.

And when the nayle of the feet was pulled out, Iosephe came of sootlie, and then they all sett to their handes, and tooke our Lordes bodie and laied it downe vpon the earth. And our Lady took the
head

head and bare it in hir armes, and Marie Magdalen was readie to take the feete and kisse them, at the which she receaued such singular grace and pardon in his life time. Other of that company stood about them, & makinge great lamentation ouer him as the prophet saith: *They shal mak sorrowe ouer him as vpon the only begotten childe:* and namely his blessed mother weeping and sorrowfully behouldinge the woundes of his handes and feete, and especially that greuous wide wounde of his side, now behouldinge the one, and now the other. And finally she vieweth his head so foulie dealt with all, & his haire torne away with the sharpe thornes, and his louelie face all ouer defiled with blood and spittel, and the haire of his bearde drawen away from his cheekes, as the Prophet Esay speaketh in his person sayinge: *I gaue my head to them that smote it, and my cheekes to them that drew away the haire.*



*Of the anointinge of our Lordes body
and of his blessed buriall.*

The 47. Chapter.

After that the body of our
Lorde Iesus had rested there
awhile betwixt his mothers and
saints, it began at the laste to draw
toward



Lordes bodie
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wardes nighte & wax somewhat darke. wherfore Iosephe prayed our Ladie that she would permit the body to be anointed after the custome of the Iewes and to be wond vp in the winding cloathes and so to be buried. But she was loth to condescend thereunto and saied. Good bretheren take not so soone my blessed Sonne away from me, but rather burie me with him. Then saied Iohn; my deere mother let vs consent to Iosephe and Nicodemus, & suffer the body of our lord to be buried, for ellse perhappes by occasion of ouerlonge remayninge here, yee may fall ether into some great danger, or slaunder of the Iewes. And at this counsell of Iohn, our Ladie beinge wise and discreete, and remembringe withall that she was comitted by our Lorde to his custodie, would no longer hinder his burienge, but blessed the body and then gaue the leaue to dresse it as they pleased.

Y 3

Then

Then Iohn, Nicodemus, and Iosephe, with others began to anointe the body & to wrap it vp in linen cloathes. But our Ladie kept still the head in hir lappe for to dresse and anoint that hir selfe, and Marie Magdalen likewise kept the feete. And whē they had dressed the bodie and came nigh to the feete, Marie Magdalen said: I beseeche you to suffer me to dresse and anointe the feete at the which I haue found heretofore so much mercie. And they graunted hir request. And then she helde the feete and looked vpon them weeping and almoste faintinge with excessiue sorrowe. And euen as before in his life time she did wash them with hir teares of inwarde compunctiō, so now much more aboundantly doth she wash them with teares of inwarde compassion. For as he who was the verie truth it selfe hath witnessed of hir, she loued much and therefore she wepte much: and
namely

namely in this laste seruice of al
which now she is to doe to hir
beloued Master, that scarcely
could hir harte abide in hir bodie
for exceedinge sorrowe, for she
would full gladie haue died there
at hir Lordes feete. But sith she
knoweth no other remedie, she
endeuoreth as far as she is able in
this hir laste seruice vnto him, and
dresseth his body in the best ma-
ner that she may but not as she
would, for she lacketh both mat-
ter where with, and time there-
vnto. But as well as she may she
washeth his holy feete with hir
teares, and after deuoutlie wi-
peth them & often kisseth them,
and after wrappeth them vp in
cloathes in the best maner that
she coulde.

This done, and all the body
beinge now dressed and anointed
vnto the head, they looke towar-
des our Ladie to see if she had
performed hir parte, and then
began they all greatlie to weepe

and to make exceeding sorrowe. And our Ladie seeinge that she might no longer defer the time, fixed hir eies stedfastly vpon the countenance of hir Sonne, and speaketh in this māner. My sweet Sonne loe now I holde thee here dead in my lappe, & as I perceiue now our bodies muste needes departe asonder. o how harde is this departure vnto me. Heretofore there was an other maner of comforte and conuersation betwixt vs, and we haue sometimes liued amonge other men without any complaint or offence, although at this time thou art slaine amongst thē as a wicked person, in all which sorrowfull baraille thy Father would not helpe thee, and I my selfe couldenot. O my sweet Sonne thus it pleased thee to forsake thy selfe for the loue of mankinde, whom thou wouldest thus redeeme by thy death and passion. A moste bitter and painfull redemption vnto thee. But yet

yet I am full glad in regarde of
their health and saluation, althou
gh in thy death I am full heauily
tormented, For well I knowe
that thou didest neuer sinne and
that thou art slaine without any
desert or offence of thine owne
and that after a moste cruell and
horrible sorte. Wherefore now
my deere Sonne I see that I must
leau thee and burie thee: and
alac whether shall I thy moste
sorrowfull mother then repara
and where shall I dwell? O my
dear Sonne how may I liue with
out thee, trulie I would gladlie
be buried here also, that where
soeuer thou art, there I mighte be
with thee; but sith I cannot
be buried with thee bodilie, I
shall at the leaste be buried with
thee ghostlie in minde, and so
I will burie in thy graue, my
soule together with thy bodie,
and therefore I commende
and leau thee the same whollie
to the. O my sweete and
deere

deere Sonne how sorrowfull is this departure? And so with great aboundance of teares she washed his sacred head much better then Marie Magdalen had done his feete. Then she wiped his face and kissed it, and so wounde vp his heade in a sudarie or napkin, and then signed and blessed him and so let him depart. Then they all together honoring and kissing his holie feete, rooke him vp and bare him to the graue, our Ladie bearinge the head, and Marie Magdalen the feete, and others the midle parte.

And nere that place of the Crosse, about the space of a stones caste, there was a new graue wherein no bodie was euer laied before, and therein with reuerent kneelinge they laied him, with great sighinges, sobinges, and weepinges. And after he was so buried, they rowled a great stone against the dore of the graue: and then Iosephe spake vnto our Lady
and

and saied. My Ladie I pray you
for Gods loue, and for the loue of
your Sonne our Master, that you
would vouchsafe to come and
take your harbour in my house;
for I knowe righte well you haue
no house of your owne, wherfor
I beseeche you take mine as your
owne for al that is mine is yours.
And in the same maner Nicodemus
praied on the other side. And
she lowlie enclinige vnto them
answered and saied, that she was
committed to the gouernment
of Iohn. Wherfore they entreated
the same allso of him. And
he thanked them in hir behalfe &
answered that he purposed to
leade hir vnto Mount Sion, wher
their Master laste supped the eue-
ninge before with his disciples, &
there would he abide with hir.
And then they lowly saluting our
Ladie, & worshipinge the Sepul-
cher departed on their way towar-
des the citty, but those as the gos-
pel saith, remained a while at the
grave.

*Of that which was done by our Ladie
and others, after the buriall of
our Lorde Iesus.*

The 48. Chapter.

THen when nighte was come, Iohn spake vnto our Ladie & saied. It is not seemelie for to tarrie here any longer, and to come into the Citie late in the nighte, wherefore if it please you let vs goe hence, and retorne againe some other time. And there with our Ladie rose vp and all the reste with hir, and kneelinge downe she blessed and kissed the Sepulcher, and saied. My deere Sonne I may no longer now tarrie here with thee, but I muste recomende thee to thy Father. And there with liftinge vp hir eyes to heauen with teares of inward affection she praied to to the Father sayinge Almightye Father I here recomende vnto thee both my Sonne and my soule the which I leaue here with him,
wher-

wherfore O good Father I beseeche thee to preserue and keepe him. And after this shorte recomédation they al rose vp kissinge the sepulcher & wét their wayes.

And when our Ladie came to the Crosse, there she kneeled downe and honored the same & saied. Here made my Sonne his end, & here is his pretious blood, and so did all the reste. For we may vnderstande that she was the firste that honored the Crosse, as she was the first that honored him after his birth. And then frō thēce they tooke their way towardes mount Siō, & ofte by the way she looked backe again towardes hir Sonne. And when they wer gone so far as they mighte no more see the Crosse, our Ladie and all the reste kneeled downe and honored it weeping.

When they came nere the Citie, our Ladies Sisters couered hir face in maner of a mourninge widdow, and then they went

went before and our Ladie followed after betwixt Iohn and Marie Magdalen with hir face so veiled and couered. Then Marie Magdalen at the entrie of the Citie desieringe to haue had our Ladie with hir, spake vnto hir & saied. My good Ladie I pray you for the loue of my Lorde and Master, that yee would goe with me to my house in Bethanie, for as you knowe ful well my Master euer loued that place, and gladlie came often times thereto, which house shal be yours with all that euer I haue, wherefore I beseeche you that yee will accept the same as your owne: and here with they al began to weepe. But our Ladie houldinge hir peace, made signe to Iohn to answere for hir. And then Marie Magdalen entreated him likewise. But he answered and saied: It is more expediente that we goe to Mount Sion, for so we haue certified our other frendes before, wherefore
rather

rather come you with hir vnto that place. Then saied Marie Magdalen, You knowe well that I will goe with hir whethersoeuer she goeth, and that I will neuer departe or leaue hir.

And after when they came into the Citie, there came on all sides maydens & good matrones vnto hir, goinge with hir and sorrowinge. And also many good men that went by had great compassion on hir, and some were stirred to weepinge and saied. Surelie this day is done great wronge by our Princes to the Sonne of this Ladie, for God hath shewed many great tokens and wonders by by him, wherfore let them aduise them what they haue done. And when they came nighe the place wher they should reste, our Ladie bowinge lowlie to the Ladies which came with hir and giueinge them hartie thanks, and they againe bowinge to hir, tooke their leave
one

one of an other, makinge great lamentation and weepinge. And our Ladie with Marie Magdalen and the other sisters, went into the house, and Iohn afterwarde voided the other women and thanked them, and so closed the gates.

Now they being there al alone by them selues, our Ladie lookinge about the house & missing hir beloued Sonne Iesu, with great sorrowe of harte complained hir and saied. O Iohn where is now my deere Sonne that bare so highe affection vnto thee? O Magdalen, Magdalen, where is now thy matter that so tenderly loued thee? O my deere Sisters all where is now my Sonne? verilie he is gone away from vs, he that was all our ioy and comforte and the lighte of our eies, yea verilie he is gone from vs, and that with such exceedinge paine and torment as yee haue all seene: and that which encreaseh my sorrowe

rowe moſte, is, that in all his
paines we mighte not helpe
him, his owne diſciples for-
ſooke him, and his heauenly Fa-
ther would not ſuccoure him,
and how ſoone all theſe thinges
were contriued againſte him
your ſelues are witneſſes, for
neuer was there any malefactor
ſo, cruely and ſpeedilie put to
death as he. For loe the laſte night
as a theefe he waſt taken: earlie
on the morrowe broughte before
the Juſtice: at the thirde hower
condemned, at the ſixt hower
cruciſied; at the ninthe hower
dead: and now buried. O my
deere Sonne a bitter departinge
and heauie farwell was this,
and a ſorrowfull memorie is it
vnto me to thinke of thy ſowle
and horrible death. Then Iohn
praied hir to ſtint of ſuch bit-
ter wordes and weepinges,
and comforted hir in the beſt
wiſe he coulde. And thou alſo by
deuoute imagination as if thou
wert

were bodilie present haue compassion on our Ladie and the rest of that sorrowfull company who haue continued all that day fastinge, and full of affliction and heauines.

*What our Ladie and others with her,
did vpon the day followinge which
was Saturday.*

The 49. Chapter.

E Arlie on the morrowe vpon the Saturday, remained in the aforesaied house the gates beinge shutt, our Blessed Ladie, saint Iohn, and other women aboue named, in great mourninge and sorrowe, hauing still in mind the great tribulatiōs & anguishes of the day before, not speakinge, but only lookinge one vpon another, as they that were oppressed with exceedinge sorrowe and calamitie, not knowinge any kinde of succoure or comforte.

And

And anon they heard one knocke at the gate. And then they were fore afraide, for then euery litle thinge feared them, for that all their comforte and securitie was take away, neuertheles Iohn wēt vnto the doore, and perceiuinge that it was Peter, he went first in and tould them. And our Ladie bid open the gate and let him in. And Peter entringe with great weeping and sobbinge saluted our Ladie & other but could not speake he was so much oppressed with grieve. And there with they began all meekely to weepe. And alitle while after came other of the disciples one after an other, and in the same maner at the beginninge, make much sorrowe & weeping.

At the laste. they ceased of weeping, and began to speake of their deere Lorde and Master. And firste Peter saied in this wise. I am ashamed and confounded in my selfe, and am not worthie to speake

speake in your presence, or to appeare in the sighte of me, for that I forsooke so cowardlie and faintlie my Lorde that loued me so much. And then in the same manner all the other smitinge their breastes and weepinge, accused and reprehended them selues that they had so left their Lorde. Then our Ladie comforted them sayinge. Our good Lorde and Master and our true Shepheard is gone from vs, and we be left now as desolate and fatherles children, but neuerteles I hope that we shall soone receiue him againe. And yee knowe well that my Sonne is good and mercifull, blessed may he be, and that he loued you well, and therefore dread not but that she shall be reconciled againe vnto you, and mercifullie shall forgieue all these trespasses and offences. For certainlie by the sufferance and permission of his Father, the malice againste him was so greate, and the

the rage of his enemies so extreame and fierce; that yee could not haue succoured him if yee had remained with him: and therefore feare yee not for all shall be well.

Then Peter answered and saied. Trulie my ladie it is euen so as yee say, for I who sawe but a litle of the beginninge, was smitten with so great feare in the porche of Caiphaz, that greatly I feared, to haue my selfe escaped death. Wherefore thorough frailty I forsooke him, and had quite forgotten the wordes he saied, vntill he looked back vpon me. And Marie Magdalen desired to knowe what those wordes were. And then he saied how our Lorde toulde him that before the Cocke crewe he should denie him thirce. And further he repeated diuers other wordes spoken vnto them, and how he toulde them before hand many thinges of his passion, at his laste Supper which

which he made with them the
Thursday at night before.

Then our Ladie saied, that she
would gladlie heare of all those
things which befell at that Sup-
per. And Peter made signe vnto
Iohn that he should rehearse vnto
our Ladie the processe thereof.
And then Iohn rehearsed vnto
her all that was done and saied at
that present. And after that, he
told vnto Peter all the processe
of his passion which he desired
likewise to vnderstand. And so
of all the sufferinges of our Lorde
Iesus, they repeate it amongst
them, now one, now an other, as
it cometh to their memories.
spendinge all that day in such
like communication of his death
and passion. O Lorde how at-
tentiuely and dilligently Marie
Magdalen listned vnto those
wordes, but much more our Lady
sayinge often times at the ende of
each processe: *Blessed be my Sonne
Iesus*, especially when she and
Marie

Marie Magdalen heard of the institution of that noble Sacrament: namely, how he gaue them vnder the forme of bread his blessed bodie to eate, & vnder the forme of wine his moste pretious blood to drinke. Surelie I suppose that they were so greatly moued with the admiration thereof, that their hartes were readie to melte in their bodies, breakinge foorth into teares of ioy for the memory of that highe burninge loue and excellent deede of charitie.

But lettinge passe this noble Misterie at this present, let vs consider them this day and think vpon their exceedinge sorrow & lamentation, and to haue compassion vpon them. For how great a griefe is it to see that wor-
thie Ladie of all the worlde, and the Princes of the holy Church and Captaines of Christs people, to be stricken with such griefe and sorrowe, and forced to hide them selues in that litle house, not knowinge

*the life
of christ*

knowinge what they shall do
hauinge now no whit of con-
forte but only in that commu-
nication and repeton of
former wordes & deedes of the
Lorde and Master Iesu. Neuer-
theles our blessed Ladie stood
allwayes firme and constant
the assured hope of the resurre-
ction of hir Sonne aboute the re-
and therefore the Church make
especial mention of hir euery Sa-
turday because in that day rema-
ned only in hir the faith of our
Lordes resurrection: yet hir con-
forte was mixed euer with dis-
tresse when she thoughte vpon
his bitter death and passion.

Now when the Sunne was
gone downe and that it was law-
full for them to worke, Mary
Magdalen, and the other Marie
with hir went for to buy certain
sweet spices to make onintment
where with to anointe his body
for by the lawe they were bound
to keepe the Saboth day from the
sunne

brist.

shall doe
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adie stode
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his body;
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sunne

The life of Christ.

563

sunne risinge, vnto the sunne set-
tinge of the same. And now be-
houlde them how they goe in
dolefull wise like mourning wid-
dowes to some Apothecarie, of
whom they had knowledge that
he was a good and deuout man, &
that he woulde gladly fulfill their
request and desier in this matter,
And when they had chosen the
beste oyntments that they could
finde, and paied for the same,
they went home againe and ap-
plied them selues to worke and
compounde them in the best ma-
ner that they coulde; and so may
we see how diligently and truly
they laboure and trauaile for our
Lorde, allwayes weeping and
sorrowfully sighinge. And how
our Ladie and the Apostles stode
and beheld, & peraduenture also
holpe amongst them. And then
when it was nighte they ceased
and went to take their reste, the
which God knoweth was full
litle.

Z

Hay



How our Lorde Iesus descended
into Limbo patrum.

The 50. Chapter.

After that worthie Prince and
mightie conquerour Iesus
hauinge thorough his bitter de
ath and passion vanquished and
ouer.



descended

ince and
r Iesus,
itter de-
hed and
ouer.

ouercome that Tirante the diuell
with al his wicked hoste; as soone
as his holie soule was depar-
ted out of his bodie, he went
downe to that tirannous prison
of hell. And indeed as he was the
Lorde of vertues and kinge of al
glorie, so by his soueraigne mighte
and power he brake vp that pri-
son and entred in, to the vnspea-
kable ioy and comforte of his cho-
sen people, who there had bene
detayned in longe distresse many
thousand yeares together, saying.

Attollite portas Principes vestras & Psa. 33.
elevantur portae aeternales, & in-
troibit Rex gloria. Lift vp your
gates o yee Princes, and be yee
lifted vp o yee euerlasting gates &
the kinge of glorie shal enter in.

And herein we may con-
sider his great benignitie and
goodnes in that he would him
selfe descend vnto them. O how
exceeding great was this his
meekenes and charitie? For he
mighte haue sent an Angell, and

so haue deliuered them from
of the diuelles bandes, and ha
brought them vnto him wher
soeuer he had pleased, but his e
ceedinge loue and charitie wou
not suffer it, but he would descen
him selfe into hel to visite his ch
sen soules therein, & that not
seruantes, but as the moste deere
worthy frēdes of him who was t
chiefest Lorde aboue all other

And then was that prison co
ned into a Paradise, by vertue
his presence, and all the compan
of the holy Fathers with su
mirthe and ioy as cannot be spo
ken or thought fel downe be
fore him, worshipinge and honor
inge him with wonderfull ioy
and reuerence, and humbly than
ked their Lorde that he would
so gratioullie deliuer them from
the thraldom of Satan, & woul
restore them to that blessedne
whereof for their sinnes they ha
bene so longe deprined. And so
hymnes and ioyfull songes whic
longe before were written an

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they had
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prophecied of their redemption,
firste Adam, and his progenie; and
after Noe, & Abraham; Moyse,
and Dauid; with all the other
holie Fathers and auncient Pro-
phets, continued praisinge and
laudinge our Lorde Iesu in the
presence of his blessed Angells,
and then they al rising vp ioyful-
ly, repeated diuers prophecies,
saing. Blessed is he that cometh
in the name of our Lorde. Our
Lorde God hath illuminated vs.
Thou art our God and our Sau-
iour, and there is no other helper
saue only thee. Thou hast merci-
fully visited those that sate in
darkenes and in the shadowe of
death. Thou hast driuen away al
darknes from vs, and hast broken
a sunder our bondes. Thou hast
broken downe the gates of Brasse
and hast vnloosed our iron chai-
nes. Thou hast deliuered the pri-
soners in thy fortitude, & hast set
thy elect at libertie, now therefore
doe we praise thee world without

ed. And there with they al fallin
downe adored our Lorde Iesus.

Then our lord answered the
sayinge. Harken o my people vnto
my lawe, Ioy and eternal peace
be vnto you. I am your lord
your God, who brought you out
of the lande of Egipt, out of the
house of bondage. Be quiet and
see, for that I am that God who
created you, redeemed you, and
saued you. In the beginning of
the booke it is written of me that
I should fulfil the wil of my Fa-
ther: for your saluation I descen-
ded from heauen, and haue re-
mained poore and in trauailes al
wayes from my youth. But my
frendes and myne acquaintances
haue stode vp against me; haue
laughed me to scorne, and haue
scourged me. They haue digged my
handes and my feete, and they
haue nūbered al my bones. They
gaue me gaule to eate, and vine-
gar to quenche my thirst. I slept
and was buried, and my flesh re-
posed in peace. But I trusted in

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thee O father, for thou wast my
refuge in al my tribulations.
Blessed be the name of thy maie-
stie, and let al the earth say Amen
The the holy Fathers answered
again. O lord thou art made our
refuge from generation to gene-
ration. If thou hadest not holpen
vs our soule had for euer dwel-
led in hel. But thou O Lord
God hast bene mindful of vs,
Thou hast redeemed vs with thy
blood & hast shewed vs the light
of thy countenance. Wherfore al
the earth shal adore thee o God,
& shall singe psalmes to thy name
o lorde. And then againe they al
falling prostrate before him, ado-
red him. And in these and such
like laudes and canticles of ioy
they stode before him in limbo,
til towarde the sonday moringe
of his resurrection, and all the
Angels reioysing with them.
The our lorde leading them forth
of hell in great exultation, went
gloriously before them, and pla-

ced them in Paradise of delights
where Enoch and Hely yet rema-
nie a liue in their bodie expecting
the coming of Antechrist : who
also knewe him, and were excee-
dingly comforted of his glorious
presence, and of the sighte of that
blessed company.

And when it drewe towardes
the dawninge vpon the Sunday
morninge, which was the thirde
day after his passion, our Lorde
Iesus spake vnto all the Fathers
& saied in this maner. It is now
highe time that I raise my bodie
from death to life, and therfore
will I now goe and take the same
again vnto me. And therewith
they all fallinge downe and low-
ly worshipinge him saied. Goe our
good Lorde and soueraigne kinge
of blisse, and soone after if it be
thy pleasure come againe vnto vs.
For we desier most seruētly to see
thy glorious bodie to the encrease
of our further ioy & cōforte. And
so our Lorde departed frō them.



*Of the glorious Resurrection of our
Lorde Iesus, and how he first appee-
red vnto his blessed Mother.*

The 51. Chapter.

V Pon the Sondag morninge
early before it was day came
our Lorde Iesus in soule, with a
worship-

worshipfull company of Angelles
to the graue where as his blessed
bodie lay. And takinge againe
that moſte holie corps, he roſe vp
thoroughe his owne power and
vertu, and ſo miraculoſlie went
out of his graue faſt cloſed, as he
went out of his mothers wombe
in his natiuitie not ſtirring hir
cloſures. And about the ſame
time, that is to ſay, early on the
ſunday morninge, Marie Magda-
len, Marie of Iames, and Marie of
Salome takinge their leaue of our
Ladie, went their way towardes
the Sepulcher of our bleſſed Sau-
ioure, bearinge with them many
precious oynments which they
had prepared.

In the meane ſpace our Ladie
remayninge at home, made hir
deuout prayers in maner follo-
winge. Moſte mercifull Lorde,
Father euelaſtinge and full of pit-
tie, It is well knowen vnto thee,
how my moſte ſweete and bleſſed
Sonne is dead and buried, and
how

how he was cruelly fastned on
the Crosse and honge betwixt
two theeues, and that after when
he had resigned his holie soule
into thy custodie, I holpe to burie
his blessed bodie with myne
owne handes, which I conceined
without corruption and bare
without trauell. And he was all
my good, all my desire, and the
only life and comfort of my soule.
But at the laste he passed away
sorrowfully from me, all wound-
ded, rent, and scourged, and by
his wicked enimies scornefully
abused and condemned, so that
his owne disciples forsooke and
flew from him, and I his doleful
mother could no way healpe him
But O Father of mercie, all-
thoughe it pleased thee not then
to deliuer him from that harde &
cruell passion, yet now that being
paste, and accordinge to thy
pleasure accomplished, I beseeche
thy maiestie to restore him to me
again e aliue. O good Lord where

is he now, and why carrieth he so longe from me. Good Father send him speedlie vnto me, for my soul cannot be in reſte vntill I ſee him. And thou o my ſwete Sōne what doelt thou now, and why ſtayeſt thou ſo longe befor thou come to me? Verely thou ſaiedſt that thou wouldeſt riſe againe the third day, and is not this the thirde day my deere Sonne? Arise vp therefore al my ioy, and comforte me with thy preſence, whom thou haſte ſo diſcomforted with thy abſence.

Thus our Ladie prayinge, and ſhedinge hir ſweete and longing teares, loe ſodainlie our Lorde Ieſus came and appeared vnto hir cloathed all in white, and with a ioyfull and louely countenance ſaluted hir ſayinge *Salve ſanta parens. Haile holie Mother.* And anon ſhe turned hir and ſaied: Art thou my bleſſed Sonne Ieſus? And therewith ſhe kneelinge downe honored him. And he againe honoring hir ſaied. My deere Mother it is I:

I am

I am risen vp againe, and loe I am come vnto you. And after they both risinge vp, imbraced eache other, and she with vnspeakable ioy helde him vnto hir, and rested vpon him, and he gladly bare hir vpon and sustained hir.

After this they sittinge downe together, our Ladie curiously behelde & looked on his handes and feete & on his bodie where as he had the woundes before, askinge him if all the paines of those woundes were quite departed; & he said, yea verely my worshipfull Mother, al maner of paines & sorrowes are departed from me, & death with al his torments haue I quite overcome, so that I shal neuer from henceforthe feelee the any more. And then she saied: Blessed be the omnipotent & eternal Father who hath giue thee againe vnto me, & his holy name be exalted, and magnified for euer & euer. And thus they louingly and amiablie cōuersing together made wōderful greate

greate ioy and mirthe : and our Lorde Iesus tould vnto hir the moſte worthie thinges which he had done in thoſe three dayes after his paſſion , and how he deliuered his choſen people forth of hell , and out of the power of the diuell . Loe this is a ſoueraigne Paſche , this is the ioyfull day that the Prophet Dauid ſpeaketh of ſayinge . *Hac eſt dies quam fecit Dominus exultemus & letemur in ea.* This day is that day which our Lorde hath made let vs reioyce and be glad therein.

How that Marie Magdalen and the two other Maries went to the graue of our Lorde Ieſu.

The 51. Chapter.

Marie Magdalen & the other two Maries with hir as is aforeſaied , tooke their way towards the graue of our Lorde Ieſus bearinge with them many precious

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precious oyntments which they
had prouided. And when they
came with out the gate of the
Citie, they presensly called to
minde the diuers paines and tor-
ments of their deere and welbe-
laued Master, and also in all pla-
ces where any notable thinge
was done vnto him, or by him,
they somewhat abode there and
staied them selues, and kneelin-
ge downe, kissed the earthe; mo-
ste bitterlie sighinge & weeping,
and in these maner of wordes
sayinge one vnto an other: Loe
heere we firste mett him with
the great and heauie Crosse on
his shoulders; and heere his B.
Mother felldowne in a fownde
for sorrowe: & here it was where
he turned and spake to the woe-
men of Hierusalem that wepte
and lamented for him: and here
it was where he felldowne vnder
the Crosse for wearines: And here
again it was where the wicked
tormentors violently and cruelly
hastned

hastned him and constrayned him to goe faster: and finally here they spoiled him of his cloathes all naked, and so cruelly nailed him vpon the Crosse & crucified him. And then with great lamentatiōs and aboundance of teares, falling downe vpon their faces, they deuoutly worshiped and often kissed the holie Crosse of our Lorde Iesus, which was all besprinkled with his red and pretious blood.

This done they rose vp & wēt towarde his graue, sainge, who shall now helpe vs, or how shall we doe, to ouertorne that great stone from the doore of the Sepulcher? And there with they approachinge there vnto, sawe the stone to be remoued, and an Angell sittinge thereon, who saied vnto them. *Feare yee not, I knowe yee seeke Iesus who is crucified, he is not here, for he is risen.* And when they sawe not the body of their Master, there where they hoped

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hoped to haue found it, they were
so exceedinge sorrowfull, that
they tooke no regarde to the
wordes of the Angell, but with
greate heauines and feare they
retorned againe to the disciples,
and tould vnto them how that
their Lordes holie body was ta-
ken away, and that they wiste
not where to finde it. And here
with Peter & Iohn ran presently
towards the Sepulcher, & with
them went also the aforesaied
women, who all hastned them
exceedinglie for the feruent loue
they had to our Lorde Iesus,
seekinge after him who was
their harte, their loue, and all
their life. And Peter and Iohn
entringe into the graue, and
not findinge the bodie but onely
the cloathes that he was wrap-
ped in, and the sudarie which
was about his head, with
greate heauines retorned them
home againe. And here we should
take inwarde compasſion of the,
for

for doubtles they were at this time in full great desolation, when they had soughte their Lord and founde him not, nor knew not where to looke him.

Thus whilst the two Apostles were departed back againe in a maner of dispaire, yet the foresaied Maries taried still, and looked ofte into the Sepulcher, & then they sawe two Angelles sittinge in white cloathing, who *Lu. 24.* saied vnto them. *VVhy seeke yee him that is liuinge amonge the dead? But yet they had no regarde to their wordes, nor tooke any comforte at the sighte of the Angells, for they soughte not the Angelles, but him who was the Lorde of Angelles. And for that they could not find him, two of Marie Magdalens fellowes full of heauines and discomforte, withdrew themselves and satt them downe a litle way beside, makinge their moane one vnto an other. But Marie Magdalen not knowinge what she*

she mighte doe (for without hir Master she coulde not liue) and nether findinge him there nor knowinge else where to goe to seeke him, she staid still with out the graue weeping, and full ofte she loked in, for she supposed euer to finde there, where as she helped to burie him. Then saied the Angelles vnto hir. *Woman Why weepest thou? And she saied, they haue taken away my Lorde, and I wot not where they haue laied him.*

Lu. 24

Behoulde here the wonderful workinge of perfect loue, for a litle before she heard of one Angel that he was risen, and after of two together that he liued, all which she, as a woman that vnderstood not their sainges, answered, *I wot not*, of all which loue was the only cause. For as Origene saieth, hir harte and hir minde was not there where she was in body, but there where as hir loue was, namely with hir Lorde and master Iesus, and therefore

therfore she tooke no pleasure
ether to heare or speake saue only
of him. And so it came to passe
that whilst she wept in this ma-
ner not hauinge any regarde to
the Angelles because of the seruēt
loue she had vnto our Lorde Iesu,
who was him selfe the Lorde of
Angelles, hir merciful and louing
Master could no longer ab-
sent and hould him selfe
from hir, but appeared
vnto hir in maner
followinge.

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How

How our Lorde Iesu appeared to Marie
Magdalen.

The 52. Chapter.

O Vr Lorde Iesu Christ appea-
ringe to his most blessed mo-
ther as aforesaied, amonge other
familiar & louely cōmunications
which pas

passed. Betwene them, coulde
 of the greate desier and seru
 seekinge of Marie Magdalen,
 saied that he wolde goe they
 him selfe vnto hir to comfort
 hir. And our Ladie righte ioyf
 thereof, answered and saied: M
 blessed Sonne departe in peace
 goe and comforte hir, for she mo
 deerly loued you, and was fu
 sorie of your departure. And
 pray you remember to come a
 gaine to comforte me, and so sh
 louely and tenderly imbracing
 him, let him departe.

And presently in a moment h
 was in the garden where Marie
 Magdalen was, and saied vnto
 hir, *Woman whom seekest thou & why*
weepest thou? And here note that
 our Lord asked the thinge which
 he knew full well, to the end as
 saint Gregorie saith, that by hir
 answer in the naminge of him,
 the fier of his loue might be more
 seruently kindled within hir harte.
 But she not knowinge who he

was but all distracted and out of
 hir selfe, supposinge that he had
 bene a Gardener, saied: *If thou haste
 taken him away, tell me where thou
 haste laied him, that I may goe and bury
 him.* And here againe let vs note;
 that althoughe our Lorde were
 not a bodely gardner, neuertheles
 as the same saint Gregorie saith,
 he was so indeed vnto hir in a
 ghostlie maner, for it was onely
 he who had planted in hir harte,
 those plantes of vertue & of fer-
 uent affection.

At the last our Lorde Iesus
 Christ hauinge compassion of
 hir exceedinge sorrowe & wee-
 pinge, called hir plainly by hir
 name & saied, *Ma'rie*: The which
 worde sodainly healed all hir sor-
 rowe for then she knewe him, &
 with vnspeakable ioy saied *O Ra-
 bony*, that is *O master*, you are he
 whom I so longe haue soughte
 for: and presentlie she ranne vnto
 him and fallinge downe to the
 earthe would haue kissed his feete
 but

but our Lorde willinge now
 lifte vp hir harte and hir affecti
 to his diuinitie, & that she shou
 no more seeke and desier him
 earthe after the maner of his h
 manitie, saied vnto hir : *Tou*
me not for I am not yet ascended to
Father. As if he had saied, I am n
 as yet lifted vp in thy soule b
 perfect beliefe that I am ver
 Godequall with my Father, an
 therfore touche me not in tha
 maner imperfectly, but goe an
 tell my bretheren, that I ascend
 vp to your Father, and to my Fa
 ther; to your God, and to my
 God.

And before she departed our
 Lorde communed further & mo
 re familiarly with hir, saying in
 maner followinge. Doeſt thou
 not remember my daughter tha
 I coulde thee before my passion
 that I should rise againe the thirde
 day from death to life, and why
 woldest thou then so sorrowfully
 seeke me in my sepulcher? And

she saied: Verily my good Master,
I say vnto you that my harte was
so filled with the deepe sorrowe
which I conceiued for the bitter
paines of your death and passion,
that I forgott all other thinges,
and onely thoughte vpon your
body dead and buried, and on the
place where it was entombed, for
which cause I broughte with me
this oyntment for to haue anoin-
ted your glorious bodie; and blef-
sed be your Almighty God head
where by it pleased you to rise vp
from death, & to come againe to
visit vs.

In this maner these two true
louers conuersed together with
exceedinge ioy & contentment:
and she with wonderful delight
behelde his moste glorious bo-
die, and humblie propounded
sundrie questions vnto him,
and he in all thinges satisfied
hir to hir vnspeakeable com-
forte. Wherefore we may suppose
that althoughe our Lorde so

stranglie as it seemeth, answered
hir at the beginninge (warninge
hir that she should not touche
him) yet we may deuoutlie thinke
that afterwardes he suffered
hir not only to touche but
also to kisse, yea both handes and
feete before they departed. For
we may very well thinke that he
wolde not in any thing discourage
hir but rather comfort hir, seinge
his affectiō was so great vnto hir
that (after his owne deer mother)
firste before all other, he would
apeere vnto hir and visite hir:
wherfore that good Lorde who
is euer most beninge and full of
sweetnes, especially to such as
truly loue him, spake not those
wordes in any reprehensiuē ma-
ner, but therein to shewe vnto
hir, that hir, loue and reuerence
was now as well to be moued to-
wardes his diuinitie, as it was be-
fore to his humanitie.

Then saied our Lorde vnto
hir, that he would goe from hir
to goe

to goe visite and comfort others.
And therewith was Marie Mag-
dalē turned somewhat into sor-
rowe, for she would neuer wil-
linglie haue bene departed from
him. Wherefore she saied vnto
him. O my good Lorde now I
see righte well, that [thy abode
will not be with vs in maner as it
hath bene heretofore, but o my
good master be euer mindfull of
me, and of the great benefitts
which it pleased thee to bestowe
vpon me, that they may neuer pe-
rishe in me, and euer thinke on
me my deere Lorde and Sauour.
And he answered sayinge: feare
not my daughter but be euer sted-
fast and beleue that I shall be euer
with thee and shall neuer forsake
thee. And so she takinge deuoutly
his blessing he vanished away
from hir. And she came vnto hir
fellowes and toulde them all the
aforesaid processe; & they were
exceedinge glad because of his
resurrection, but for that they

had not seene him with hir, they
were full sorie. But that good
Lorde suffered not their sorrow
longe to laste but full soone did
comfort them as hereafter follo
weth.

*How our Lorde Iesus appeared to the
three Marias together : and after to
Ioseph of Arimathia, and Iames
the lesse.*

The 53. Chapter.

NOW as the three Marias were
towards the citie, our Lor
de Iesus meetinge with them by
the way, meekly and curteously
saluted them, sainge : All hail
vnto you. And they beinge so
ioyfull of his presence as may not
be spoken, fell downe at his feete
and embraced them, and kissed
them with ioyfull teares. And
afterwardes they talked with him
and he with them in moste fami
liar sorte of heauenly thinges
beholdinge therewith his glori

st.
hir, they
nat good
sorrowe
oone did
er follo-

ous body with vnspeakeable ioy,
the which they had seene in great
paine but three dayes before to
their exceedinge discomforte.

ured to the
d after to
James

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our Lor-
them by
urteously
All hayle
beinge so
s may not
his feete,
nd kissed
res. And
with him
oste fami-
things,
his glori-
ous

Then saied our Lorde vnto
them. Goe vnto my bretheren &
will them that they goe into Ga-
lile for there they shall see me as
I before haue toulde them. Loe
here how this good Lorde and
master of meekenes, calleth his
disciples bretheren, for he neuer
omitted this speciall vertue,
the which he allwayes so highlie
loued & commended before his
passion, and euen now also doth
exercise the same after his resur-
rection. And whosoever de-
sireth to haue a sweete taste and
feelinge of heauenlie thinges and
to finde any fruite and benifit by
imitating the holy life of our lord
Iesus, he must necessarilie be fur-
nished with this singuler vertu.

Presently as our Lord was de-
parted from the three Maries, he
went and appeared to Iosephe

How
our
lord
appea-
red
to Io-
sephe
of Ari-
ma-
thia.

of Arimathia whom the Iew
had taken for that he assisted
burie him, and shet him close in
a chamber fast sealed and locked
intending after the sabboth to ha-
ue killed him. But our lorde Iesu
appeared vnto him & wiped his
face, most louingly comforted him
& not openinge the lockes, brot
ght him back to his owne house.

How
our
lorde
appea-
red to
Iames
the les-
se.

After this he appeared to Iames
the lesse, who had vowed neth-
er to eate nor drinke vntil he
saw him raised againe to life. To
whom our Lord appearing saide
vnto him, and vnto those that
were with him, lay the Table
And the takinge bread he blessed
it, and gaue it vnto them say-
inge. Eate my deare brethe-
ren, for the Sonne of man
is risen againe to life.

Thus saith. S.

Hierome.

the Iewes
 assisted to
 close into
 and locked,
 both to ha-
 orde Iesus,
 wiped his
 orted him,
 kes, brou-
 ne house.
 d to Iames
 ved nether
 vntil he
 to life. To
 ring saied
 hose that
 the Table.
 he blessed
 nem say-
 brethe-
 f man
 life.

How

How our Lorde Iesus appeared
 vnto Peter.

The 54. Chapter.

VVhen as Marie Magdalen
 & hir fellowes were re-
 turned home, & had told the dis-
 ciples how our Lorde Iesus was
 risen, Peter who loued him seruē-
 tly & was moſte inwardly ſorrie
 that he ſaw not his Lorde, could
 not be in reſt, but tooke his way
 alone to the ſepulcher, for he
 knewe not elſe where to ſeeke
 him.

Soone after our beninge Lorde
 Iesus hauinge compaſſion of his
 ſorrowe, appeared vnto hi. in
 the way and ſaluted him ſayinge:
Peace be to thee Simon. And there
 with Peter ſmitting him ſelfe on
 the breaſte, and fallinge downe to
 the ground with ſorowful wee-
 pinge and teares ſaied. O Lorde I
 confeſſe and acknowledge my
 greue-

greueous offence for that I
cowardlie forsooke thee, and
many times also denied thee. And
therewith he kissed his holy feet.
And our Lorde gentlie tooke him
vp, and curteoullie embraced him
and saied vnto him: Be in peace,
& dread not, for all thy sinnes be
forgiuen thee. For I knewe thine
infirmities better then thy selfe, &
therfore I coulde thee thereof be-
fore; now therefore see thou growe
and strenghten thy bretheren
and beleue stedfastly hereafter
that I haue ouercome all your
enimies, and shall be with you
to the worldes end.

And Peter dilligentlie beheld
him, and tooke good heede vnto
all his wordes, and after his bene-
diction taken, he retorned home
again with great ioy, shewing
vnto our blessed Ladie and the
disciples, what he had seene and
heard.

This apparition of our Sauour
vnto sainte Peter is not expresse
in

ist.
that I so
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thee. And
holy feete.
ooke him
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e in peace
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The life of Christ.

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in the gospell but thus by deuoute meditation I haue set it before o-ther apparitiōs that doe followe, for as much as the churche doth seeme so to houlde it, as it is more plainly declared in the legend of of the resurrection.

*Of the cominge back of our Lorde Iesus
to the Fathers, and of their
ioyfull songe.*

The 55. Chapter.

AFTER that our Lord Iesus was departed from Peter, beinge willinge to visite and comforte after his resurrection, the Fathers of the olde lawe and others, the which he had presently after his death deliuered out of the diuels bondage & placed the in the Paradice of delightes, he came to the all glorious in white shininge vestures, with a great multitude of Angelles. And they seeing him cominge a far of in so great glorie,
Aa 5 with

with wondreful ioy and fonges of
mirth then receaued him fainge
Loe our kinge of bliffe is comin
ge vnto vs, let vs goe meete our
Sauoure for now that moſte hap-
pie day ſhineth vpon vs, and the-
refore come we all and honor we
as is worthie, our Lorde and our
ſoueraigne. And then they all fal-
linge downe, deuoutly ho-
nored him: And after they roſe vp
and ſtoode before him, and with
reuerence and ioy, ſonge the
pſalmes of Dauid which were
ſpecially appertayninge to his
highe laude at that time.

And when it drewe ſomewhat
towards eueninge, our Lorde
Ieſus ſaied vnto them. I haue cō-
paſſion of my bretherē the which
are wonderful ſorrie for my death
and departure, and for feare, be
diſperſed as ſheepe that are with-
out a Shepheerd, and feruently
they deſier to ſee me, wherefore
now I will goe and ſhew my ſelfe
vnto them and comforte them,
and

and soone after wil I retorne againe vnto you. And they all fallinge down & honoring him, said Our blessed Lorde, be it according to thy holie will & pleasure. And so he departed from them.

How our Lorde appeared to the 12 Disciples as they were goinge towards the castel of Emaus.

The 56. Chapter.

IT hapned that as two of the disciples of our Lorde Iesus were walkinge towards the castle of Emaus, talkinge together by the way in a maner of discourse of that which befell vpon the friday before, our Lorde Iesus came vnto them in maner of a Pilgrime and accompanied them; both askinge questions of them, and also answeringe them, and rehearced vnto them many sweete thinges for their comfort and edification, as the gospell of

Saint Luke declareth. And at the laste they entreated him, & constrained him to enter into the howse and to remaine with them, where he shewed him selfe vnto them, and was knowen of them by his breakinge of bread.

And here we may see the great goodnes and benignitie of our Lorde Iesu in sondrie maners. Firste he shewed herein his great goodnes in that he would not suffer his beloued disciples to remaine in error of faith, nor in long sorrowe for his absence; surely he may wel be called, a faithfull friend, a comfortable companion, and a beninge and mercifull Lorde. For loe he walketh and cōuerseth with them so sociably, he inquireth the cause of their griefe so gently, he expoundeth the Scriptures vnto them so comfortably, and enflameth their hartes so wonderfullie and expelleth from them all misbeleefe and infidelitie.

And

And here let vs note for our instruction, that as he did vnto them bodily so doth he daily vnto vs ghostlie. For whensoever we chace to falle into any perplexity, & to be ouerlaied with heauines of minde, if we inwardly reflect and thinke vpon our Lorde Iesus, presentlie we come to the knowledge and loue of him. For the beste medecine to comforte and lighten our hartes in any tribulation, and to enflame vs in the loue of our Sauoure, is often for to speake of him and to remember him, as the prophet Dauid saierh: Lorde how sweete be thy speeches & thy wordes vnto my lip- pes, yea more pleasant the honnie vnto my mouth. And in an other place he saierh. Thy speeche is greatly inflamed as fire in me throughe workinge of thy holie Spirit, & I thy seruāt haue much loued it. wherfore it helpeth much in the time of tēptation to thinke vpon the great goodnes of our Lorde

And

Lorde Iesu, as the selfe same Prophet saieth. My hart truly waxet warme with the fire of Christ loue, & in the meditation of Iesu shall burne the flames of perfect charitie.

And here we may further consider the goodnes of our Lord Iesu, which appeareth not only in his loue but also in his maruelous meeknes. For if we marke in what lowlie & meeke maner he goeth alonge with them, to witt the higheste Lorde of al Lordes, with his simple seruantes and euen as one of them, holdinge now the meekenes in his bodie glorified, which he shewed before in his bodie vnglorified, and geueinge vs example to followe him therein. But this doe not proude and hawtie persons, for they will not willingly speake or conuerse, but with such as be of highe estate & of great fame and reputacion in the worlde, nether wil they shew their wisdome or manifest their know-

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knowledge in the hearinge of a few, but in the presence of much audience wherthey may be highly applauded. But our soueraigne master and teacher of all wisdom, disdaineth not the presence of a few people, nor refuseth to shew his priuie wisdom and highest misteries, sometimes to two together, and sometimes vnto one alone, as he did before vnto the woman of Samaria whom he mett at the welle.

And moreouer we may yet further consider his exceeding goodnes in this that he would seeme vnto them to goe further, to the end to enkindle the more their desire and affection vnto him, and to be more feruently with-holden and detained by them. And then how louingly he entreth and goeth in with the and after taketh bread & blessed it, and with his holy handes breaketh it and giueth it vnto them, and so maketh him selfe known vnto

thē. And thus he doth deale w
our soules euery day , for so
would be inuited of vs , to dw
with vs : and would be draw
with feruent desiers and ho
meditations to remayne with v
And therfore as he hath taught
vs, it behoueth vs to pray vn
him with out ceasinge , and eu
to haue in memorie the work
of hospitalitie and of mercie
which these disciples shewed he
vnto our Sauoure supposinge
had bene a poore pilgrime.
Finally our Lorde Iesus willing
to visit and comforte other of h
Apostles, also who as yet had ne
seene him, taried not longe wit
these disciples, but as soone as
he had broken bread and
deliuered it vnto them
he presently vanished
away from them.

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*How our Lorde Iesus appeared to his
Apostles and Disciples, who secretly
had gathered the selues together
for feare of the Iewes.*

The 57. Chapter.

How

NOW when the two disciples
were thus comforted by the
blessed

blessed presence of our Lorde:
 is aforesaid, forth with for i
 they returned backe againe
 Hierusalem, and came to the A
 postles and disciples that we
 then priuely gathered together
 but Thomas one of the twelu
 was absent. And then they tou
 vnto them the aforesaid proces
 and vnderstood againe of the
 that our Lorde was risen, and ha
 appeared to Peter. And whilst
 they were in this comunicatio
 our Lorde entred amongst them
 the dores beinge closed, and stoo
 de in the midst of them and saie
Peace be vnto you. And presentl
 they fell all downe to the earth
 sorrowfully acknowledging thei
 offence in that they had so left &
 forsaken him. And then saied ou
 Lorde vnto them. Rise vp bre
 theren and be of good comforte
 for al your sinnes be forgiven you

Then stode our Lorde Iesu
 amonge his disciples, speaking
 in louinge and familiar maner
 vnto

Lorde as
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again to
to the A-
that were
together;
the twelue
they could
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so left &
saied our
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omforte,
uen you.
rde Iesus
peakinge
r maner
vnto

vnto them, and shewing them
both his handes and his side, and
opened their senses to vnderstand
the holy Scriptures, and to knowe
perfectly his resurrection. And
further asketh if they haue any
thing to eate; and so he eateth
in their presence a peece of roasted
fishe and of a honnie combe, to
proue vnto them the truth of his
body and the veritie of his resur-
rection. And after he breatheth
vpon them and giueth vnto them
the holie Ghoste.

Loe here oughte we inwardly
to take heed, and consider these
aforesaid things which be
most passinge sweete and full of
ghostly contentmēt. O how ioy-
ful were the disciples in the sight
of their Lord the which lately
before were so sorrowfull & hea-
uie? O Lorde God how gladly fer-
ued they vnto him that which he
pleased to aske? O how diligently
they attended and ministred vnto
him, & how ioyfullie they stode
about

about him. And here behould w
our blessed Ladie his mother
who was there present at that ti
me, for to hir were the discip
assembled; how she obserueth an
taketh heede to all those thinge
done of hir sweete Sonne, with
vnspeakable ioy, sittinge by him
and seruinge him full gladlie; an
how our Lorde liketh wel his ser
uice, and also worshipeth hir be
fore his disciples. And here w
may not forget that blessed disci
plesse Mary Magdalen, how sh
after hir olde maner sitteth at th
feete of hir Master, & attentiuely
harkneth vnto his wordes, and
in what she may, gladly and
willingly ministreth vnto him. O
Lorde Iesu how worthie and
happie is that litle house, and how
gratious is it to dwell therein? Su
relie who so hath any taste of spiri
tual and heauenlie thinges, cannot
choose but feelee exceedingly com
fort, to call this blessed company
vnto his remembrance.

But

But a litle our Lorde Iesus tarried not but awhile with them, for it was nere eueninge, and yet we may verely suppose that they with all the instance that they could, helde him there as long as they mighte; namely Marie Magdalen, who was exceedinge loath to departe from him, and peraduenture with a reuerent bouldnes, she held him by his garments: for our Lorde was clothed most nobly with the white shininge cloathes of his blisse; and surely if so it were that Marie Magdalen presumed so to hould him, out of dout she did it not presumptuoslie but truly and meekly, in as much as she so truly loued him, and was againe so truly beloued of him, and therefore this acte of hers could not be displeasinge vnto him: For it is his holie will to be both holden and drawen by feruent desiers, as we haue rehearced in the afore-said chapter of the two disciples.

At

But

At the laste our Lord doine
reuerence vnto his mother, and
she againe humblye doinge re-
uerence vnto him, when he ha-
blest them, he passed away from
them; and they all fallinge down
he besoughte him soone to come
againe vnto them, for they re-
mained euer in his absence ho-
grie and thirstie after the prese-
nce of their moste sweete Lorde,
whom before they were wont
to haue so great aboundance
of comforte. And therefore no
wonder that with many
fighes & feruent desires
they alwayes, wished
for him againe.



*How our Lorde Iesus appeared the eight
day after vnto his Disciples, Tho-
mas beinge then present.*

The 58. Chapter.

VVhen the eight day after
the resurrection was co-
me our Lorde Iesus appeared a-
gaine

gaine to his disciples in the a
 said place the doores beinge shut
 Thomas beinge then present.
 after the rest of the disciples
 tould him that they had se
 their Lorde Iesus Christ, he re
 sed to beleue the, vnles he mig
 see him with his eies, and touc
 his woundes with his handes,
 the gosspele declareth of him. Th
 the good Shepheard our ble
 Lorde and Sauiour Iesus, hauin
 compassion of his straied and
 ringe sheepe, came sodainly a
 stood in the midst of them a
 saied: *Peace be vnto you.* And the
 with conuertinge him to Thom
 he saied. Bring thy finger hith
 and see and touche my wounde
 and put thy hande into my side
 be not henceforth vnbeleuing
 but stedfast and beleuinge. An
 then Thomas reuerently kneeling
 downe with ioy & feare, touche
 with his had his sacred wounde,
 he willed him. and saied: *Dominus*
meus & Deus meus. My Lorde, and m

in the afore-
 saide shut, &
 present. For
 his disciples had
 not yet had seene
 him, he refus-
 ed he mighte
 and touche
 his handes, as
 he did him. Then
 our blessed
 Lord, hauinge
 said and er-
 dainly and
 of them and
 And there
 to Thomas
 ger hither
 woundes,
 my side &
 beleuinge
 ge. And
 y kneeling
 e, touched
 wound, as
 d: Dominus
 de, and my
 God,

God, And then he craued pardon
 humbly acknowledginge his
 faulte that he had also forsaken
 him as the other did. And our
 good Lord takinge him vp saied:
 Be of good comfort thy sinnes are
 forgiven thee.

And here let vs consider how
 this longe misbeleife and dout
 of Thomas, was thouroughe the
 great goodnes of our Lorde per-
 mitted for our profit, and for the
 more certaine argument and con-
 firmation of his vndouted resur-
 rection. Where in we may truly
 see the great benignitie, meeknes,
 & seruent loue of our Lorde Iesus
 for that he would shew to Tho-
 mas and his other disciples so eu-
 dently, his moste blessed & holie
 woundes, for to driue out of their
 hartes al maner of misbeleife and
 infidelitie, which redounded
 greatly to the profit and cōforte,
 both of the Apostles, and of all
 true and faithfull Christians.

And it is to be noted that our

Lorde specially referued in his glorious bodie, the markes and scarres of his woundes, for three sondrie reasons. First for confirminge the faith of his resurrection, in the hartes of his disciples. Secondly to demonstrate and shew them in the sight of his heauenly Father, where he maketh intercession for vs. For he is our chiefeft aduocate vnto him. And the thirde reason is, for to shew them at the dreadfull day of dome, vnto the reprobate and damned, to their euerlastinge and eternal confusion.

At the laste when our Lord had staied as long as he pleased in the company of his blessed Mother, Marie Magdalen, and his other disciples, and had conuersed with them in much louinge and familiar communication, at the laste he willed them to goe into Gallile vnto the mount of Thabor, saying
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that there he wolde speake and
comune further with them. And
so giuinge them his blessinge he
presently departed from them.

*How our Lorde Iesus appeared to his
Disciples in Gallile.*

The 59. Chapter.

After that the disciples were
gone into Gallile as our Lord
had willed them, presently he
appeared vnto them, and saied:
All power is geuen vnto me both in Matt.
vlt.
beauen and in earthe, goe yee there-
fore and teache all nations, bap-
tisinge them in the name of the
Father, of the Sonne, and of the
holie Ghoste, willinge them to
keepe all those things that I
haue declared vnto you, for loe
I am with you allwayes vnto the
worlds end. And then they all
humblelie honored our Lord Iesus,
and after stode about him pas-
singe glad and ioyfull.

Now take we here good heed
vnto these wordes, for they be
full worthie and comfortable. Fir-
ste he sheweth vnto them that
he is the principall Lorde of all
thinges. Secondly he geue-
th them authoritie & commandment
to preache. Thirdly he decla-
reth vnto them the forme of
Baptisme. And finally the assured
faith and comforte which
they mighte conceaue, in that
promised alwayes to be with
them. Loe here what sweete and
singular ioy he he giueth them
and how many great tokens of
charitie he sheweth vnto
them. And so at the laste
giueinge them his
blesinge he va-
nished from
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*How our Lorde Iesus appeared
to his Disciples at the sea
of Tyberiades.*

The 60. Chapter.

THe disciples remaininge in
the citie of Galile, vpon a time
seauen of the went forth to fishe
in the sea of Tyberiades, as the
gospel declareth: where vnto if
we harken inwardly and attentiu-
ely to all those thinges which
were there done and spoken, we
shal finde exceedinge consolation
and comfote in them, & namely
in that solemne feaste which our
Lorde made then vnto them; in
in the which him selfe in homely
maner did vouchsafe to eate with
them, and as his fashion alwayes
was, meekely serued them, and
moste kindly fed them, not only
in their bodies, but much more
abundantly in their soules, with
moste pleasant and celestiaall
foode;

foode; of the which we beseech
our Lorde Iesus for his infinite
mercies to graunt vs our prayers.
Amen.

And after this blessed and ioyfull
feast was ended, our Lorde
demanded of Peter if he loued him
more then other; and so the
second, and thirde time, asking
him if he loued him; and at euery
time he commended vnto him the
Church, that he should gouerne
it, and his Flocke and Sheepe that
he should feede them: where
we may see the singular care and
benignitie of our Lorde Iesus,
especially his exceeding charity
and loue to our soules. And after
he declareth and foretelleth vnto
him, the death that he should suffer
for his sake. And then Peter con-
sidered of our Lorde, to knowe
what maner Iohn should suffer
and our Lorde answered him
sayinge. *If I will that he tarry till
I come, what is that vnto thee?* As if
he had said, I will not that he
followe

Christ.

ve beseeche
his infinit
our parte.

d and ioy-
our Lorde
loued him
so the se-
e, askinge
nd at euerie
nto him his
ld gouerne
sheepe that
: wherein
er care and
e Iesus, &
ge charitie
And after
lleth vnto
should suf-
n Peter de-
knowe in
uld suffer;
ered him
tarrie till I
e? As if he
t that he
followe

The life of Christ.

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followe me by the suffringe of
passion as thou shalt, but that in
his full and perfect age he end
his dayes in peace. And some of
the disciples vnderstoode by that
sayinge, that he should neuer haue
died, which truly had bene no
great giste, for it is better to die
bodilie, to the end we may liue
euer after with Christ eternally,
as the blessed Apostle saith.

After his our Lorde Iesus pas-
sed away from them, and went
again as he was wonte to doe, to
visit the holie Fathers in Paradise.
Also at an other time our Lorde
Iesus appeared to more then five
hundred disciples gathered toge-
ther, as the Apostle saint Paul
witnesseth, but where, at what
time, or in what maner, it is
not written. Yet may we well
suppose, that it was with the
same great charitie, meekenes,
and gentlenes on his parte, as
he was wonte before to doe; and
again with no lesse ioy and

comforte on their partes the the
 were wonte to haue. And the
 haue we briefly spoken of twel
 feuerall apparitions of our Lorde
 Iesu after his resurrection, hauin
 committed two other appearing
 that now doe followe after in th
 processe of his Ascension.

*Of the apparitions of our Lorde
 Iesus in generall.*

The 61. Chapter.

ALbeit that our Lorde Iesu
 in sondrie maners, and foure
 tene feuerall times, appeared af
 ter his resurrection, neuertheles
 the gossell speaketh but only o
 ten apparitions. For it is no
 written in the gospel that he ap
 peared to his B. mother, nor vnto
 Iosephe of Arimathia, S. Iames
 and vnto more then fise hundred
 bretherē at once, saue only that o
 this last, whereof S. Paule maketh
 men

Christ.
es the they
And thus
of twelue
our Lorde
on, hauing
appearings
fter in the
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ut Lorde
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orde Iesus
and four-
eared af-
uertheles
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at he ap-
nor vnto
. Iames,
hundred
y that of
maketh
men.

The life of Christ.

619

mention in his epistle to the
Corinthians: yet may we well &
deuoutly, suppose of many o-
ther appearinges, for it is verie
like that our beninge Lorde and
Saioure, ofte times visited both
his mother, and his beloued dis-
ciples, & Marie Magdalen, com-
fortinge and reioysinge especially
those, that were moste afflicted
and discomforted for his bitter
death and passion. Wherof S.
Augustin speaketh where he sai-
eth: That of our Lordes bodily
appearings after his resurrection,
all thinges are not expresly writ-
ten, for he conuersed oftentimes
with them: And not vnlike also
that the holie Fathers, and namly
Abraham and Dauid, to whom
our Lorde made a speciall promi-
se of the incarnation of his Sonne
came often in company with him
to see the moste excellent virgin,
their daughter, and Gods moste
blessed mother, the which for
them and for all other found so

great grace, as to beare both his owne Sauoure and the Sauoure of all mankinde. O Lorde God how ioifully they beheld him, how reuerently they enclined vnto him, and with what alacrity they praised and honored him.

And here we may consider the great benignitie, highe charitie, and profounde meeknes of our Lorde and Sauour Iesus, especially in that after his resurrection and glorious victorie, he would not presently leaue vs and ascend vp into his glorie, but would in the maner of a pilgrime, for fortie dayes be conuersant here on earthe, to confirme and strengthen the faith of his Apostles, & al vs in them Which thinge he mighte haue done by his Angelles if so it had pleased him, but such was his vnspcakable charitie, that he wold doe it him selfe by his owne presence, and personally would remaine with them for 40. dayes, and preache vnto them of the king-

rist.

e both hir
Sauoure
orde God;
d hir, how
vnto hir,
hey prai-

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The life of Christ.

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kingdome of heauen All this hath
our mercifull good Lorde donne
for vs, and yet we can not see it,
nor doe not as we ought acknow-
ledge it: he hath alwayes loued
vs, and yet loueth vs moste fer-
uentlie, but yet such is our in-
gratitude that we doe not reloue
him againe, which argueth the
great vnkindnes in vs, and
the abundant charitie
which still abideth in
him; Blessed may
he euer be.
Amen.

Bb 6

of



*Of the glorious Ascension of our Lorde
and Sauoure Iesus.*

The 62. Chapter.

TOuchinge the wonderfull
Ascension of our Lorde Iesus
Christ,



our Lorde

derfull
e Iesus
Christ,

The life of Christ.

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Christ, whosoever thou beest that hearest or readest the same, if thou wilt feele the exceedinge fruite and sweetnes thereof in thy soule, awaken thy harte, and quicken vp thy spirite, so far forth, that if euer before thou didest stir and moue thy selfe by deuout contemplation in the life of Christ, now oughtest thou moste especially to doe the same. And namely this one thing should stir vp thine affection, and make thine harte verie attentue, to heare that thy Lorde is now departinge from thee, and therefore his laste wordes and deedes, oughte dilligently to be considered, and safely laied vp in thy hart and memorie.

For to speake then of the Ascension of our Lorde and Sauoure Iesus, we may call to minde that on the fortie day after his resurrection, he knowinge that his time was now come

come for to departe from the worlde and to passe vnto his Father, he tooke out of Paradise terrestre, all the Patriarches, Prophets, and holie soules with him, blessing Enoch and Helij who there abide still aliue in their bodies: and then he came vnto his Apostles, who were gathered together in mount Sion which was the place where he made that worthie supper the night before his passion, there beinge then with them his blessed mother and other disciples. And so our Lorde appearing vnto them saied, that he would eate with them before he departed from them, for a special token and memoriall of his loue vnto them: wherfore they did all eate together with exceedingly great ioy and mirth in this laste feast of their Lorde and Sauoure Iesus.

At the laste he spake vnto them sayinge. The time is now come
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of Paradise
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The life of Christ.

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that I retourne againe vnto him
that sent me, but you shall re-
maine in the Citie vntill you be
new cloathed with the Holie
Ghoste, the which from aboue
shall come vpon you; for with in
few dayes you shall be filled with
his vertu as I haue promised you,
and after you shall goe & preache
my gospell thouroughe out all
the worlde. and baptisinge all
that shall bereue in me, so that
you shall be witnesses vnto me
into the vttermoste endes of the
earthe. And they asked him of
diuers thinges that were to come
after, but he would not tel them,
for as much as it was not needfull
for them to knowe the secretts of
God, which the Father had re-
serued in his owne power, to
fulfill at this owne will and
pleasure. And thus continued
they discourfinge and eatinge to-
gether, with great ioy vnto them
of the blessed presence of their
Lorde, but neuertheles with
much

much griefe because of his departure from them, for they loued him so feruently that they could not but with sorrowfull hearts heare tell thereof; especially our blessed Ladie his mother, who loued him so passinge dearly aboue all other.

And we may deuoutly suppose, that our Ladie beinge moued with the sweetnes of his tender and motherly loue, sittinge neere vnto him laied down hir head and rested it vpon his blessed breast as S. Iohn had done before his passion at that worthie supper and with sweeter teares sighing she spake vnto him in this manner sayinge. My blessed Soone if thou wilt needes departe and returne vnto thy Father, I beseeche thee to take me with thee? And our Lorde comfortinge hir saide. My deere Mother I pray you not to take heauely my departure from you, for I muste goe vnto my Father, and it will be verie
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Christ.
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expedient that you remaine here
 a while, to confirme such as
 shall be conuerted and beleue
 in me, and then afterwardes I
 shall come and bringe you with
 me into euerlastinge blisse. Then
 saied our Ladie. My deere
 Sonne thy will be done alt-
 wayes, and in all thinges, for I
 am not onely contented to stay
 here at thy pleasure, but allso
 to suffer death for the loue of
 those soules, for whom thou
 vouchsafedst so willingly to
 die; I onely then beseeche thee
 to be euer mindfull of me. And
 then our Lorde recomforted
 both hir, and all the others,
 sayinge. Let not your hartes
 be troubled, nor feare you not,
 for I will not leaue you deso-
 late, for I shall soone come a-
 gaine and euermore remaine with
 you. And so at the laste he willed
 them to goe into the mount of
 Oliuet for from thence he would
 ascen-

ascende vp to heauen in all sightes: and this being saied, passed presently away from them.

Then speedely his blessed mother with all the other company hastned them and went into the aforesaied mount which is about a myle from Ierusalem, and there presentlie our Lorde appeared vnto them. loe here we haue this day two seuerall appearing of our Lorde. Then embraced he his mother and tooke leaue of hir, and she againe embraced him moste tenderly. And then also the disciples, Marie Magdalen, and diuers others fallinge downe to the grounde, and tenderly worshippe, kissed his holie feete, and he takinge them vp embraced all his Apostles moste louingly.

Now let vs consider diligently of them and of all that there is done, and here with let vs behould the holy Father be

Christ:
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being there inuifible, how ioy-
fully they behould, and in-
wardly laude and praise hir, by
whom they haue receaued so
great a benifit of their saluation.
Also they behould those wor-
thie champions and leaders of
Gods hoste to wit the Apostles,
the which amonge all others
our Lorde Iesus hath specially
chosen for to conquer all the
worlde.

At the laste when all the mis-
teries were fulfilled and ended,
our Lorde Iesus began by liſe
& litle to be lifted vp before the, &
to ascende by his almighty power
and vertu. And then our Ladie
with all the others fell downe
to the ground moſte deuoutlie
worshipinge him. And our Ladie
saied, My blessed Sonne Iesu, I
beſeeche thee to be mindfull of
me: and there with ſhe could
not refraine from weeping be-
cause of his departure, yet was ſhe
moſte ioyfull to ſee hir Sonne ſo
glo-

gloriously ascende to heauen
Also the Disciples saied. Lord
Iesus we haue forsaken all for the
loue of thee, wherefore we beseech
to thinke vpon vs. And then our
Lorde hauinge his handes lifted
vp, blessed them with a bright
and ioyfull countenance. And
being crowned worthely as
kinge, & moste gloriously araied
he ascended vp to heauen, say
inge: Blessed fast & worke man
fully, for I shall will euer be with
you.

And thus our Lorde Iesus all
glorious white and rubie shin-
ge & ioyfully leadinge with him
that noble multitude of holie fa-
thers, goinge before them and shew-
ing the way, fulfilled that
which the Prophets had saied
longe before of his Ascension.
and so they all with vnspeak-
able ioy followed him, singinge
merely the psalmes and hym-
nes, which appertained to
their deliuerance from all sor-
rowe,

heauen.
d. Lorde
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rowe,

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rowe, and entrance into all ioy
and glorie.

And at this present the Archangell saint Michell Prouoste of Paradice went before, and tould all the court of heauen, that our Lorde Iesus was cominge and ascendinge vp vnto them. And then all the blessed spirites after their orders went towardes their Lorde, and meetinge with him, they worshipped him with all reuerence they could possibly performe, and led him with himmes and songes of ioy so great as may not be spoken or thoughte. And when the holie Fathers, and the blessed Angelles met, they walked together singinge *Alleluia*, and other moste ioyfull songes with great reuerence before him. O Lorde who is able to expresse what exceedinge ioy they had when they met together.

And when they had done due reuerence vnto our Lotde, and
reci-

recited their ioyfull songes that appertained to his glorious Ascension, they turned them the one vnto the other, both the blessed spirites, and the holie Father reioysing and singinge; And first the holie spirites began in this maner sayinge. Yee Princes of Gods people yee be welcom vnto vs and ioyfull we be in your cominge; all yee are now here gathered together and wonderfully lifte vp with our God, *Alleluia*: Therefore make mirth and singe we now to him that so gloriously ascendeth vp to heauen, and aboue the heauen and heauens, *Alleluia*:

And the holie Fathers ioyfully answered againe. To you Princes of Gods people; *Alleluia*: Our keepers and helpers, *Alleluia*: ioy and peace be euer, *Alleluia*: Sing we and make we mirth to our kinge and our Sauoure, *Alleluia*, *Alleluia*. Now goe we merrily into the house of our Lorde,

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 songs that
 ious Ascē-
 m the one
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 e Fathers,
 And firste
 an in this
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 ow to him
 deth vp to
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 s ioy fully
 u Princes
 ia : Our
 eluia : ioy
 ia : Singe
 he to our
 , Alleluia,
 r goe we
 e of our
 Lorde;

Lorde, *Alleluia* : And into that
 worshipful citie of God that shall
 receiue vs altogether, *Alleluia* :
 enter we with hymnes and son-
 ges of ioy, *Alleluia, Alleluia, Alleluia*.
 Loe here was greate mirthe and
 iubiley, yea so great as neuer was
 seene or heard the like, from the
 begininge of the worlde vnto
 this present.

Thus ascēded our Lorde Iesus
 moste gloriousslie in the voice of
 Trompetts, that is in the voice of
 Angelles, to the great and won-
 derfull comfort of his blessed
 mother and of his Apostles, so
 longe as their bodely sighte would
 suffer them to behould him. And
 after a bright cloude toke him
 from their sighte, and then in a
 moment & vnperceiueable shorte
 time, he was with all his holie
 Angels and with the aforesaid Fa-
 thers in the highest heauen. O
 Lorde what vnspeakable ioy was
 it then, to see that B. Lorde so
 gloriously ascendinge! Surely we
 may

may suppose that who so might haue seene him as the Apostles did, and there with all haue heard that ioyfull harmonie of Angelles and the holie soules which then ascended, for passing and excessiue ioy, his soule would haue departed from his bodie and ascended vp to heauen with the Lord. Wherefore our Lorde considering the imbecillitie and weaknes of man in this life would only shew in this his ascension, some part of his glorie vnto his mother and his disciples, so far forth as their frailtie and abilitie was able to beare, hideinge from them that which they could not suffice to liuinge in this mortallitie. For which cause he sent two Angells vnto them in mans likenes, that they should not trauaile themselves ouer much in that standing & lookening vp after him in to heauen. For they were so rauished in that blessed sighte, that they had quite forgotten themselves.

Then

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Then

The life of Christ.

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Then the Angels comforted them, and willed them that they should no longer looke vp after his bodie which they saw so gloriously ascend to heauen, for that they should not see him any more in that maner vntill the day of iudgment, when he should come againe to iudge both the quicke and the dead; but bid them to retorne into the citie, and there to expect the cominge of the holie Ghost, as he him selfe had willed them. And our Ladie spake vnto the Angels, & praied them to recommed hir to hir blessed Sonne. And they lowly enclininge to hir, promised gladly to fullie hir commandmēt. And the Apostles also, & Marie Magdalen, recomended them selues in the same maner. And so the Angels departinge frō the, they went as they wer willed into the city vnto mount Siō, ther abiding the coming of holy ghost.

Now ascende we by deuout contemplation vnto our Lorde

Ec

Iesus

Iesus, contemplating of heauenly things, by the imagination and likenes of earthlie things; how he with all the blessed company of holie soules, openeth the gates of heauē that longe time had bene shut againste mankinde, and as worthy & victorious cōquerores entered in, & ioyfully in the presence of the Father saied as followeth. Holy Father I thāke thee that thou haste giuen me the victorie ouer all our enemies, and let my blessed Father here I present vnto thee al our frendes that long haue bene detained in prison and in thraldome. And further for much as I haue promised to my disciples and bretheren whom I haue left in the worlde, to send the holie Ghoste the comfort vnto them, I pray and desier thee to fulfill my promise, and therfore I recommend them specially vnto thee. Then the Father taking him vp placed him, & made him to sit on his righte hande, and saied. My
bless

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The life of Christ.

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blessed Sonne, all power is giuen
to thee both in heauen & earthe,
wherfore of all thou haste asked,
dispose and order as thou shalt
thinke moste fit and expedient.

After this all the holie Fathers,
and Angelicall spirites, the which
had continued prostrate in wor-
shipinge before the throane of the
Trinitie, risinge vp with all reue-
rēce, began againe to make mirthe
and singe their ioyfull songes.

And thus in al the City of hea-
uen is heard and sounge that
ioyful and heavenly songe of *Alle-
luia*, thouroughe all the streetes
thereof. Neuer from the begining
of the worlde was there so solēne
and so ioyfull a feast, nor hapely
never shal there be againe til after
the day of dome, when all the
elect and chesen seruantes of our
Lord shal be presented with their
bodies most beautiful & glorified.

Now then if we haue conside-
red this matter well we may
plainly perceiue, that al whatsoe-

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uer

ner God hath wrought & done
he hath principally done for vs
come vnto this end, and witho
the which al his other marue
workes, had bene as vnperfect
to noe end. For behould the he
uens and earth and all that is
them, were but made for man, b
man him selfe was only made f
to possesse and enioy the glorie
heauen; wherinto no man might
euer haue entered because of h
sinne vnto this present day, n
thoughe he were neuer so pure
holie. So that here we see ho
worthie and excellent this hol
day is, which moſte properly ma
becalled the ſolemne and ioyfu
feaste of our Lorde Iesus. For th
day in his manhood did he first
sit in glorie on the righte hand
his Father, and enioyed perfe
rest from his former trauailes.
Also this day is a feast of great i
to al the blessed spirites of hea
uen, for this day they had a ne
ioy in the sighte of their Lorde
whom

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Lorde,
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whom they neuer had sene there before in his glorious humanitie. And this day began the firste reparatiō of their company (which fel downe by apostasie) and that in an vnspeakeable number of blessed soules, Patriarkes, and Prophets, who on this day entred into that moste blessed city of heavenly Hierusalē their moste proper home & inheritāce. Wherfor seinge we keepe solemnely the feast of one Sainte or martyr, that is departed out of this world into the glorie of heauen, how much more oughte we to doe the same of so many thousandes together? Especially seinge in this company is the holy of al holies, & he which is far more worthy of honor, then al the Saintes & Angels together.

Furthermore this day is a special feast of ioy to our blessed lady forasmuch as this day, she saw hir B. Sonne Iesus perfect God and perfect man, crowned as a royall king, so gloriously ascēd to heauē.

This day also is to vs a feast of ioy
For this day was our nature first
exalted aboue the heauens. And
saint Bernard in sermon saith
this glorious feast of the Ascension
of our Lorde Iesus, is the end and
fulfillinge of al other feastes and
solemnities, & a blessed conclusi-
on of al the iorney of our Lord Iesus.

Thus finally may we see that
this feast is moſte highe & moſt
ſolemne of al others; & that ſoule
which truly and inwardly loueth
our Lorde Iesus, ſhould this day
be moſte feruently raiſhed vp to
heauen and heauenly cogitations
& ſhould conceiue more inward
ioy of harte, then on any other day
in the yeare. For as our Lorde
Iesus ſaied vnto his diſciples:
Truly if you loued me you would
be glad & ioyful becauſe I goe to
the Father; where by it ſhould in-
deed ſeme by his owne wordes,
that ther was not any day in hea-
uen ſo ioyful a day as this, which
laſted vntill the feaſte of Pente-
coſte.

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ast of ioy.
ure firſte
ns. And
n ſaieth.
Aſcentiō
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e ſee that
& moſte
hat ſoule
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, which
Pente-
coſte.

The life of Chriſt. 641
coſte followinge, the which
we may deuoutly imagin to
haue bene kepte and ſolemnized
in this maner.

The Aſcention of our Lorde
and Sauoure Ieſus was about
the ſixt hower. For at the thirde
hower before he did eate with
his diſciples. Then we may the-
reby gather and imagine, that in
thoſe ten dayes from his Aſcenti-
on to the day of the cominge of
the holie Ghoſte, all the 9. orders
of Angels, with the ſoules of the
holie Fathers in ſteed of the X.
made vnto him ten ſeuerall and
moſte ioyfull feaſtes: and how
our Lorde rewarded them parti-
cularly with ſome vnſpeakeable
comforte. And althoughe that all
the courte of heauen reioyced
generally of his glorious aſcenti-
on; and were ſo wonderfull glad
as that no mortall tounge is euer
able to expreſſe their ioy, yet par-
ticularly from the hower of his
aſcention to the ſixt hower of the
next.

next day followinge, the Ang
firste made their sealte. And in t
same maner the second day
Archangels. The third day t
Vertues, The fourth day the P
testates. The fith day the Pri
cipalities. The sixt day the Dom
nations. The seauenth day t
Throanes. The eighre day t
Cherubins. And the ninthe d
the Seraphins. And in this man
all the nine orders of holie An
gels, continued their ioyfull fe
stes vnto the vigil of Penticost
And from thence vnto the thir
hower of the day following
which is whitsonday, all the ho
lie Fathers with their compan
kept their solemnitie. And th
in all those ten dayes before th
cominge of the holie Ghos
downe into earth, was their mar
uelous ioy and mirthe aboue i
heauen. To the which ioy ou
Lord & Sauour Iesus bringe v
al after the consummation of th
transitorie and mortall life, Amen

rist.
the Angels
And in the
d day the
rd day the
ay the Po-
the Prin-
he Domi-
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in the day
his maner
holie An-
pyfull fea-
enticoſte.
the thirde
flowinge,
all the ho-
company
And thus
before the
e Ghoſte
their mar-
aboue in
h ioy our
bringe vs
on of this
ſe, Amen.
of

The life of Chriſt. 643
Of the ſendinge downe of the
Holie Ghoſte.

The 53. Chapter.

After that our Lorde Ieſus was aſcended vp and entred into his glorie, and that the Angels had willed the diſciples to retorne againe into the citie, they all with his B. mother deuoutly fallinge downe, kiſſed the ſteppes of his ſacred feete, where he had laſte touched the earthe. And after as the goſpell of S. Luke declareth, they went backe to Hieruſalem with great alacritie and ioy, where they continued the ſpace often dayes in ſeruent prayer, expectinge the cominge of the holie Ghoſte.

And when the tenth day after the aſcention was come, our Lorde Ieſus ſaied vnto his Father in this maner. My deere Father, now is the high time of grace at hand, wherfore I do deſier that my promiſe made vnto my bretheren concerninge the Holie Ghoſte, may

may be performed vnto the
And the Father answered. My
deere & only Sonne, I am right
glad of that promise, and am verie
pleased that it be accomplished.
The said he to the Holie Ghost
we pray thee that thou would
goe downe to our disciples, and
replenishe and fill them with
thy grace, and to comforte, streng
then, and instruct them, and
bestowe vpon them aboundance
of all heavenly vertues.

Then presently the Holie Ghost
ste came downe with a wonder
full noise in burninge tounge
vpon an hundred and twentie
disciples, who at that time were
gathered together; and filled them
with all maner of grace and vertue:
wherewith the disciples were
so greatly strengthened & inflamed
that they presently went into all
the worlde, and for the most part
made it subiect vnto them.

This therefore is a moste laud
ble and louinge feast, for it
th

into them.
ered. My
am righte
nd am wel
omplished.
ie Gholste,
u wouldest
iples, and
hem with
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m, and to
oundance

Holie Gho-
a wonde-
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ime were
d filled the
and ver-
ples were
inflamed,
nt into all
he moſte
nto them.
ſte lauda-
s, for it is
the

the feaſte of him who is proper-
ly loue, and as S. Gregoire ſaith,
the Holie Gholſte is altogether
loue. For which cauſe he that
goeth about to ſerue God, ſhould
ſpecially at this ſolemnitie be in-
flamed with loue, or at the leaſte
with a moſte burninge deſier of
the ſame, which oughtenot to be
intermingled with the loue of
this world, For as S. Bernare ſai-
eth. He greatly erreth who ſup-
poſeth to ioine together heauely
ioyes, with the aſhes of eartely de-
lightes; or the ſweete ſpirituall
balme, with the venemous wee-
des of the worlde: or the gracious
giſtes of the Holie Gholſte, with
theſe deceitfull vanities.

Let vs therfore vtterlie forſake
all falſe and worldly cōforts, and
al impure & carnall loue, & giue
our ſelues vnto deuotiō & prayer
as the Apoſtles did, expecting the
cominge of the Holie gholſte. And
then we may truſt with aſſured
confidence, that we ſhall not a-
bide

bide vntill the tenth day, but
 he will come and comforte
 desolate soules. Wherefore
 we may be able to receiue
 singuler grace and comforte,
 finally attaine to the blisse
 vnto our Lord Iesus is ascended
 and hath made the way before
 vs, let vs abandon all earthly
 loue & likeinge of this wretched
 worlde, let vs not let our delight
 on the stinking pleasures of
 flesh, nor any way nourish
 desires thereof, but continually
 longe to be separated from it.
 that thorough the grace of the
 Holie Ghoste aydinge & assisting
 ge vs, we may endeouour to follow
 we the life of Lorde Iesus in this
 worlde, & after to ascende with
 him into the glorious citie of hea-
 uenly Hierusalem: where he sit-
 ueraigne kinge, with the Father
 and the holie Ghoste, one God in
 Trinitie, liueth & raigeth eu-
 erlastingly without end. Amen.

rist.

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way before
all earthlie
wretched
ur delighte
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& asistin-
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ne Father,
ne God in
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